AMERICA

A CATHOLIC REVIEW OF THE WEEK

MAY 15, 1937

WHO'S WHO

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> GIL ROBLES has the clearest, most upright, noblest record of any statesman of Spain. He has consistently and courageously championed every advance of democracy in the Republic, and now he is recognized as the one civilian who is able to resurrect true democracy out of the chaos of war. . . . A brief but complete analysis of the aims and accomplishments of Don José Maria Gil Robles until April, 1934, will be found in the Catholic Mind, June 8, 1934, in an article by P. McBride, Gil Robles and Spanish Politics, a reprint from the Irish Monthly. . . . A more eloquent chapter concerning his struggle to preserve true democracy during the past three years can be written, and still a much more eloquent chapter is now being enacted, and must later be recorded. . . . Born in 1898, son of a professor of law at the University of Salamanca, he attended the University and gained first place in the examinations for the Licentiate of Law. Three years later, he was appointed professor of law at the University of La Laguna, but resigned his chair, to devote himself to the practice of law and the editorial direction of Spain's foremost daily, El Debate. That was in 1923. Countless activities and much travel prepared him for political leadership when the Republic was declared in 1931. Tragedy is now preparing him for greater responsibilties when the Republic will again be declared.

The four articles by Gil Robles, beginning this week, were requested by the Editor in early March. They were written during April, and thus represent the latest views of Gil Robles. They are the single, exclusive message sent by him to the American people since the Civil War began.

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COMMENT

FATHER FRANCIS P. DUFFY, the hero chaplain of the old Sixty-ninth Regiment, is five years in his grave, but a few days ago 30,000 New Yorkers turned out to honor him. Nearly every visitor to Manhattan recalls the capital X formed by the crossing of Broadway and Seventh Avenue at Times Square, probably one of the most famous spots in the world. It was there, in the upper triangle of the X, that New York City unveiled a statue last week-a nine-foot bronze figure of the priest, clad in his military uniform and backed by a twelvefoot Celtic cross of granite. Officials of the Government, the State and city spoke at the ceremony to do honor to the padre for his record of wounds and bravery in France. A Protestant minister and a Jewish rabbi testified to the esteem in which the priest was held by fighting men of every creed. And as the thousand officers and men of the regiment stood at attention, the statue was blessed with holy water, candle, bell and book, making the spot a sort of Times Square shrine. Father Duffy would have been the last man in the world to call himself a saint, or even by courtesy, the patron saint of Broadway. But the city thought otherwise and chose this place for his statue. Flanked by the taxi dance halls and the Palace Theatre, haloed by the electric glory of Broadway's lights, incensed by the thick fumes of the traffic, what a spot for a shrine to Broadway's patron saint!

CHANCELLOR Adolf Hitler may be an astute economist and a magnetic leader, but as a politician he is not far-sighted. His apparent ignorance of German history is actually appalling. If he were a practical historian, he would realize the futility of aligning himself against the Church in matters of Faith and morals. He would apply to himself the lessons of Frederick Barbarossa, Henry IV, Bismarck and others, and learn from their example to avoid the mistakes of his predecessors. His Government has written a Concordat with the Holy See, which evidently he regards as just another "scrap of paper." Germany showed poor diplomatic judgment when she swept aside her sworn agreement to respect the Belgian frontiers, and her leaders today are exemplifying the same stupidity in their attitude toward the signed agreement with the Church. Rights of the Church in matters of Faith, the confessional schools and freedom of Catholic press have been thrust aside. A neo-pagan creed is enforced in the State schools, to which Catholics are being forced to submit in the face of economic coercion of the most subtle order. But more than all der Fuehrer has arrogated to himself, as the voice of the State, the supreme authority in the question of morality. In his speech of May 1 we learn: "We propose to accept full responsibility

for the morals of our State and its people." The infallible responsibility for the morals of her children rests in the Divinely commissioned Spouse of Christ. But the Watchman of the Vatican is not asleep to the dangers that threaten the Faith and morals of his German children. The Holy Father has prepared his "white book" exposing the perfidious treachery of the German Government in this further violation of another sworn treaty. Scrapping treaties is not good business for Germany and suppression of Church rights by her ruler will spell his ultimate disaster.

THE PLEBISCITE which is the first part of a Mexican election to Congress took place in the latter part of April. This huge political farce engrossed the attention of nobody precisely because it is a farce. Briefly, the election routine in Mexico is the following. First of all there are no candidates for election by plebiscite except those named by the National Revolutionary Party, that is, by the military clique which is actually governing Mexico. Thus the freedom of the citizens is limited to choosing between one Red and another Red. However, even that kind of choice is considered too ample. The results of the plebiscite have to be ratified by a Government committee which proceeds to eliminate any Red who is not to their liking, even if he has got a majority of backers in his district. Hence the comic scenes which the Mexican Chamber of Deputies presents these days. Standing about haggard and nervous are to be seen the candidates. They are waiting to be told by their party bosses which amongst them are to get the thirty pesos a day which is the pay of their servility. After this democratic plebiscite the candidates "chosen" go up for election and are naturally "elected." Should any unwary independent candidate choose to run he can be perfectly certain that he will be imprisoned or exiled. In some cases he may even be murdered. This is the Mexican democracy which Mr. Daniels never tires of commending for the benefit of American tourists.

WHAT has become of the formidable and ubiquitous foreign legionnaires and the savage Moors who romped over the length and breadth of Spain during the early days of the Civil War? No engagement was conceivable, according to our Spanish war correspondents, without these doughty warriors leading the fray. Then a few days rest to be spent in pillage and rapine, followed by further conquest and destruction. Strange that we hear no more about them. If an assault is now undertaken by the Franco forces, it is the Germans and Italians that must lead the way. If troops are reported cap-

tured by the Reds on the Madrid front or by the Basques in the Bilbao sector, it is always Germans and Italians who are apprehended. If guns and ammunition fall into the hands of the Loyalists, the German or Italian mark must be stamped all over them. Is it possible that no Spaniards have ever fought on the Nationalist side? If they are or have been fighting, many of our correspondents are seemingly unaware of the fact. All of which makes us apprehensive of the veracity of the dispatches. With more than two-thirds of the country under Nationalist control and more than a quarter of a million soldiers under arms fighting for true Spanish liberty and democracy, no recognition is given by prejudiced correspondents to these soldiers of real Spain. The fact is that the success of the Nationalist arms is due, not to Moors nor Italians nor Germans, but to the splendid body of stubborn fighters composing the regular Spanish army, augmented by at least 200,000 volunteers from all over Spain. Suppression of these facts is but another indication of the systematized misrepresentation of the true state of affairs in Spain on the part of the American press.

YOUNG WOMEN, who are in a quandary as to the attitude they should assume toward the much discussed single standard for men and women, may profitably read the advice of Elsie Robinson, Hearst columnist, in the issue of May 2. In answer to the question: "Do wild oats unfit a girl for wifehood and motherhood?" the writer answers with an unequivocal affirmation. Miss Robinson traces the modern liberty trends of present-day women to the World War, when women began to assume their places side by side with men in every walk of life, due to the fact that so many men were in the service. With the pay check came independence, a desire to live her own life apart from any curbing family influence. This close association with men has tended to set aside the nicer proprieties that had existed. Experience has come to be regarded as the best equipment for life, even for wifehood and motherhood. The fallacy of this position is clearly pointed out. Family life is what the world needs today. The mother instinct is naturally the strongest urge in woman's physical make-up, and after all the wife is the real home-builder. Unless nature's architect brings to her family life the high ideals of pure womanhood, how can it be expected that these ideals will be embodied in the home she builds? Very pointedly the writer indicates that the fruit of a woman's "wild oats" is an insatiable, restless spirit, the desire for further conquests, which even the most casual observer knows will not make for security, permanency and peace in the marriage circle. Marriage has a certain degree of monotony, which inevitably breaks the woman who craves the kind of excitement that self-indulgence engenders. Though not mentioned in Miss Robinson's article, the best confirmation of her advice to young women may be gathered from a glance at the ever-growing recourse to the sordid divorce court. This is slavery, not liberty.

ONE of the most brilliant gatherings of Christian youth ever seen in this country was assembled at the Elmwood Music Hall, Buffalo, N. Y., on Sunday, May 2, when more than 5,000 young students, members of the Student Sodality Conference of Western New York, Erie and Ontario, rallying to the slogan of "Let's be Christocrats," with prayers, hymns, songs, bands and speeches gave a demonstration of their numbers and their Faith not likely to be forgotten soon in the Queen City of the Lakes. This great meeting was held not by way of protest or defiance, nor was there any "Red baiting" or anything of that sort. Its purpose was positive and constructive, and there was not a dull moment in the four hours of the proceedings. The principal speaker of the occasion was the newly appointed Bishop of Buffalo, the Most Rev. John A. Duffy, D.D., who, with the characteristic grace and eloquence for which he is noted, issued a plea to the youth under his charge to strengthen their faith and trust in God and to adhere unswervingly to the standards of life and conduct prescribed by Our Blessed Lord. An exceptionally clear and forceful talk on "The Crisis in Spain" was delivered by Lawrence Kent Patterson, S.J., historian and writer, of Woodstock College, Md. Leonard Feeney, S.J., Literary Editor of AMERICA, gave an outline of the meaning of "Christocracy" in a talk entitled "Your Baptism." But perhaps the most unique feature of the day was a Student Discussion, entitled "A Catholic Attitude," conducted by Francis P. LeBuffe, S.J., Eastern Director of Sodalities, in which the speaker was plied for nearly an hour with questions from the floor in which the young students sought to clarify their ideas on the important Christian issues of the day by presenting the pertinent difficulties with which they are confronted.

GUERNICA is a name that must be remembered. It is the name of the ancient capital of the Basques. It is being exploited as a name calculated to be a rallying cry for all men of humane instincts against inhumanity and ruthlessness. Let it be so remembered. Be it remembered, at the same time that the Alcázar of Toledo, Eibar, Irun and Malaga are remembered, to the shame of the Reds who, abandoning it, ruined and desecrated it. Let it be remembered with the slaughter and the wreckage that will descend upon Madrid before the Red militia, with their Russian allies, will surrender this capital city. On April 26, Guernica was set on fire and razed with an estimated loss of 1,000 lives, mostly civilian. Valencia propagandists brazenly lied, and told the civilized world that Guernica was destroyed by an air-raid of the Nationalists. The press of the United States, without verification, printed this news. It was false, as was proved two days later, when an investigation was made by newspaper correspondents. Guernica was dynamited by the Communist auxiliaries of the Basques when they were forced to retreat before the advancing Nationalist column. The murder of the innocents and the destruction of the town are crimes that must be imputed to the Loyalists. Remember Guernica!

THE SPANISH REPUBLIC FROM 1931 TILL 1936 ELECTIONS

First of four articles by leader of Accion Popular

GIL ROBLES

UPON the establishment of the Republic in Spain on April 14, 1931, the Rightist forces were left completely disorganized. The ancient Monarchical parties disappeared, and only in a few provinces were the Traditionalists able to maintain any vestige of organization.

To meet the danger arising out of this situation, a nucleus of Catholics trained in the principles of traditional public law and inspired by the teachings of the Church, founded a political party, which was originally called National Action, although later, owing to Mr. Azaña's interdict, its name had to be

changed to Popular Action.

The new party, which at first was mainly a conglomeration of what remained of the Rightist forces, secured but few seats in the Constituent Cortes, elected June 28, 1931. When, in October of that year, I was put at the head of Popular Action, convinced as I was that it was essential to act with greater vigor in Spanish politics, I directed all my efforts toward making it a homogeneous party, clearly on the Rightist side, and directed toward securing command of the Government through lawful means. The lines along which our action was determined might be summarized thus:

1. Popular Action loyally respected the constituted government, putting itself at its service in

order the better to serve Spain.

Popular Action aimed at gaining control of power through lawful methods, repudiating all violent procedure.

Popular Action carried out the principles of democracy with integrity, abiding by the results of popular vote, whether favorable or adverse.

 Popular Action wished to sway public opinion through an intensive and law-abiding campaign of education.

In accordance with these ideals, Popular Action began to act with extraordinary intensity and with magnificent practical results.

But the task was not easy. The Government, presided over by Mr. Azaña, launched a furious persecution against the Right Wing, not only by means of sectarian legislation, but also by arbitrary governmental action.

In the legislative field, the Cortes promulgated a Constitution not only laic, but anti-religious,

which suppressed religious Orders and Congregations, confiscated Church property, deprived parents of the right to choose schools for their children, destroyed family ties and socialized private property. In the executive field, the Leftist Government impeded the spread of publicity, closed political centers, goaded the masses into committing the greatest excesses and imprisoned writers and speakers. During this period, the Government suspended 150 Rightist newspapers (the great Catholic printing press, El Debate, was alone suspended for six months), closed 320 provincial and local centers of Popular Action, levied over 3,000 fines, imprisoned or deported 470 leaders and publicists, forbade the holding of 280 propagandist meetings, and allowed the mobs to damage 80 houses belonging to members of the party. All the measures adopted against Popular Action were governmental. In no case was there a judicial mandate as ordered

Mr. Azaña hoped to exasperate the Rightists by this policy and to dislodge them from the legal ground on which they stood. One Rightist sector allowed itself to be carried away by violence and to be involved in the rising of August 10, 1932. This was not supported by the majority of the army, nor by public opinion, and it failed completely.

Popular Action clearly re-affirmed its determination to act in accordance with the law and to secure power through the vote. Its efforts were not vain. In the partial municipal elections of April, 1933, and in those of the electors to the Tribunal of Constitutional Guarantees, Popular Action won a great victory. The elections showed up in bold relief the fact that the Left had lost tremendous strength, and the President of the Republic dissolved the Constituent Cortes.

Hereupon, the President, Alcalá Zamora, for the first time acted arbitrarily. Since the elections had shown that the country was inclined toward the Right, the logical thing was to form that kind of government. None the less, the President formed a Leftist Government—somewhat more moderate, however, than that of Azaña—presided over by Martínez Barrio, Grand Master of Spanish Freemasonry.

The Right Wing exercised the vote with absolute

integrity. The Leftists, protected by the Government, were guilty of a number of violations, in spite of which they were defeated in the elections.

The new Chamber, elected in November, 1933, signified the triumph of Center-Right politics. It was composed approximately as fellows: Popular Action, 120 delegates; Radicals 90; Agrarians 32; Catalonian Regionalists 26; Right Independents 14; Reformers 10; Basque Separatists 10; Monarchists 52; Independents 18; Leftists (Socialists, Left Catalonians, and Left Republicans) 102.

By a decided margin, the most numerous minority in the Chamber was that of Popular Action. Nevertheless, the President of the Republic, instead of putting it in power, formed in place of it a Government consisting of Radicals, Farmers, and Independents. This Government was not in the majority in the Chamber, and was only able to stay in power thanks to the support of the delegates of Popular Action who, firm in their policy of abiding by the law, put the interests of the country over those of

their own party.

The Leftists, meanwhile, enraged by the electoral defeat, openly gave themselves over to violence. The newspaper, El Socialista, daily incited its readers to launch a social revolution. In Parliament, the Socialist leader, Indalecio Prieto (in a discussion with me, in fact) announced that the Leftists would resort to violence in order to hinder the triumph of Rightist principles. The Leftist youth, armed and uniformed, were drilled in the mountains. Arms were deposited in the house of the Socialist delegate, Lozano. Mr. Azaña and Mr. Cásares Quiroga gave bombs and rifles to the Portuguese revolutionaries, in order to provoke an uprising throughout the Peninsula. The province of Cataluña disobeyed the Government, and refused to carry out the decrees of the Tribunal of Constitutional Guarantees. The month of October, 1934, opened in this atmosphere of insubordination. The Republic once more gave over the power to the Radicals, with the cooperation of Agrarians, Reformers and Popu-

The Leftists announced that, if even one Minister were named from the Popular Action party, they would stir up a revolution. So it happened. Mainly in Catalonia and in Asturias the Leftists unleashed a revolutionary rising which was responsible for more than 5,000 victims. The turbulent radicals set fire to or blew up entire sections in Oviedo, and destroyed such important buildings as the Cathedral and the University.

The movement was crushed by the army, but, when an attempt was made to impose sanctions upon the leaders, it was prevented by the President of the Republic who, being secretly in accord with the Left, pardoned the principal leaders, among them Commander Perez Farras, who had fired at his comrades-in-arms. This encouraged the revolutionaries, and they secretly began again to lay their destruction plane.

destructive plans.

The seditious rising of October, 1934, had proved that the army was practically destroyed by Mr. Azaña's policies during the period from 1931 to 1933. Many excellent officers had been discharged.

Leftist soldiers occupied the most important posts. There were Communist cells in the barracks. There were neither arms nor uniforms to be seen in the parks and arsenals. To determine a way of ending a situation so menacing to Spain, I overcame the resistance of the President of the Republic when the crisis came in May, 1935, and I was named Minister of War.

Seconded by the illustrious General Franco, whom I named *Jefe del Estado Mayor Central*, and by the heroic and unfortunate General Fanjul, who was named Sub-secretary, and General Goded, who occupied the post of Director of Aeronautics and General Army Inspection, I undertook an active

reorganization of the armed forces.

In seven months of intense work, administrative posts were purged, Communistic propaganda in the barracks was stopped, existing regiments were reorganized and new ones created, materials contracted for and great supplies of munitions manufactured. All these measures were taken by strictly just and legal acts, so much so that not once was there a voice raised in Parliament questioning an

irregularity or abuse.

The other Ministers of Popular Action were meanwhile developing an intensive social program. To begin with, the Minister of Labor, Mr. Salmón (who has just been shot by the Communists in Madrid), caused a hundred million pesetas to be voted for settling the workmen's strike, while the Minister of Public Works, Mr. Lucia (who was also assassinated in Valencia), prepared a works program costing three billions, to absorb the striking workmen. Thanks to the initiative of Popular Action, lands were given to the small laborers of Extremadura and a hundred million pesetas were voted, to be applied to agrarian reform.

The Leftists grew alarmed at the policy of Popular Action. They felt that, if it remained in power a few months more, the revolution would be impossible, because a strong army would prevent it and the lower classes would side with the party which concerned itself in so marked a manner with

their welfare.

Popular Action would have to be expelled from power. How? By influencing the President of the Republic and breaking up the Government coalition. To secure this latter end, they denounced various administrative irregularities committed by the Radicals. The matter was taken to Parliament, it being shown that neither Popular Action nor the Government as such could be held responsible, but only certain members of the Radical party who held high administrative posts. The radical Ministers, however, deeply distressed by this view, determined to resign, and thus they brought about the crisis.

It seemed natural that the President of the Republic should give over the power to Popular Action. It was the strongest party in the Chamber, where it had 120 delegates, and in the country, where it had almost a million sustaining members. It had proved its law-abiding nature and its spirit of cooperation in supporting weaker parties. No slightest stain of immorality had defiled its mem-

bers. While in power it had given evidence of preparedness, energy and fertile initiative. In difficult moments it had firmly supported the existing Government, to which it had brought great nuclei of conservative opinion, and which would otherwise have inclined to anti-democratic solutions.

On the other hand, it was impossible to say that the Cortes was drained of life, since, within two

years, it had approved nearly 200 laws.

The Leftists, nevertheless, threatened to withdraw from the Government if Popular Action were put in power. The President of the Republic, who did not want to antagonize the Leftists, and who was opposed to strong parties, handed over the power to Mr. Portela Valladares. The latter, who was not even a delegate, and who had neither voice nor influence in the country, was intimately united to the Leftists and was one of the foremost figures in Freemasonry. One month after Mr. Portela had formed the Government, the President, Alcalá Zamora, was dissolving the Cortes and undertaking to hold new elections for one who was an ally of the Leftists and a declared enemy of the Rightists.

Mr. Portela committed the greatest outrages. He supported the Left with all the official strength of the State, falsified the Acts through various circumscriptions, allowed the masses to coerce the Rightist electors, and, on February 19, 1936, handed over the power entrusted to him to the revolutionary Leftists.

The law-abiding struggle of Popular Action had failed. The Leftists neither exercised the vote with integrity nor abided by its results. Vanquished in the realm of democracy, overcome in the realm of violence, they had triumphed by unconstitutional means with the cooperation of the President of the Republic and the brazen help of a Mason.

The Leftists had put an end to democracy in

Spain.

Preparations were openly made for the Communist revolution. To prevent it, I thought it right to resort to strong measures against those who were falsifying democracy and violating the basic

laws of the Republic.

The Spanish Rightists, who had succeeded at the cost of the greatest sacrifices in directing the life of the country through the winding riverbeds of the law, now found themselves confronted by the most solemn duty of saving their country from Communistic barbarism.

The supreme moment of the Spanish civil war was approaching.

(Next week: The Spanish Republic from February till July 1936.)

ANTI-WAR STRIKE IS ANTI-PEACE MOVEMENT

College students led by Communist strategists

JAMES A. DONOVAN

ALL the drama and pathos of youth were packed into the "Anti-War Strike" staged by 800,000 college and high-school students on the morning of April 22. Drama was there—with an organized, militant youth taking the solemn pledge "never to engage in any war which the Government of the United States may undertake." Yet for all the drama, the pathos was even more evident.

If the demonstration be accepted at face value, the Strike was merely an attempt by youth to give voice to its long, long thoughts. But there is a far deeper significance to the movement. In 1934, some 25,000 students attended the first Strike; in 1935, the number had risen to 100,000; in 1936, 500,000; this April, 800,000.

Any attempt to create a Students' Front in the

United States demands careful investigation to determine the motives behind the maneuver. Exactly what forces have molded the Anti-War Strike?

The Student League for Industrial Democracy, originally founded in 1905 as the Intercollegiate Socialist Society, possessed a formidable sphere of influence by 1934. It was operating in some 150 colleges and high schools, with an alleged membership of 10,000. It had formed numerous Communist and Socialist units along the labor front, had worked into both Y.M.C.A. and Y.W.C.A. groups, and was disseminating thousands of militantly Socialist leaflets. Its major publication, Revolt!, had changed its name to The Student Outlook in February, 1933. All in all, the League believed itself to be well on the way to its pledged program of

"education for a new social order based upon production for use and not for profit."

In the same year, the National Student League, rabidly Communist and an offshoot of the S.L.I.D., was forging into its own. A publication, Student Review, which advocated dictatorship of the proletariat, was being circulated in some 125 colleges. The organization was being acclaimed by both the Daily Worker and New Masses as an efficient party unit.

It specialized in picketing Emergency Relief Bureaus or agitating against "war and Fascism." Possibly of interest is the fact that President Hutchins of Chicago University admitted the N.S.L. to his campus on the basis that the State of Illinois permitted the Communist Party a place on its ballot.

On April 13, 1934, the first "Strike Against War" was jointly organized by the Student League for Industrial Democracy and the National Student League. Poorly organized, it claimed about 25,000 students, the majority of whom were attracted by the opportunity to cut classes. There was plainly a need for more constructive organization.

By the Spring of 1935, international complica-

tions had caused a repetition of 1914 to loom on the immediate horizon. There was a consequent reaction in undergraduate America. 175,000 students left their classrooms to be harangued, wherever possible and advisable, by representatives of the two organizations. Under the direction of a dummy National Strike Committee (American Youth Congress, American League Against War and Fascism, etc.) the Strike assumed nation-wide importance. In Boston, Philadelphia, Chicago and Los Angeles, groups of 10,000 or more supported the movement. Good organization and publicity had permitted the "Anti-War Strike" to emerge from the shadows of radicalism and stand in that hazy twilight where "liberals" love to gather. It was no longer referred to as a "Red device"; it had become a "spontaneous surge of progressive youth."

But the situation is better described by one of the brighter minds of the young Socialist-Communist front in the United States, Joseph P. Lash, C.C.N.Y. '31. At that, it might be most informative to walk with Lash down the past few years and watch his hand direct the Strike movement. By 1935, Lash had become the National Secretary of the S.L.I.D. and had a long line of agitation for the "cause" behind him. The Strike, it is generally considered, was his brainchild. He was one of the directors of the movement in 1934, was spokesman for the National Strike Committee in 1935 and has been "Executive Secretary" of the Strike Committee ever since.

Declared Lash in 1935, in a pamphlet discussing the Strike: "The Student League for Industrial Democracy and the National Student League, the former Socialist in sympathies and the latter Communist, are the mainsprings of the student anti-war movement. Together they have some one hundred and eighty chapters in the colleges which, as in the case of the anti-war fight, undertake cooperative activities, working together in a united front."

The Strike had now come into its own on the

national scene. To leave the student maneuvers for a moment, it might be more than interesting to attend the Seventh Congress of the Third Internationale, held in Moscow during the summer of 1935. The entire "new line" policy whereby Communism would seek a United Front, was under discussion. Comrade Kuusinen, speaking on August 17th, asserted that "we want to attack our class enemies in the rear." Developing this ingenious strategy, Kuusinen continued:

The central task of the Youth Communist International is to establish unity of the youth movement against Fascism and War. . . . If the representatives of the Young Communists League of the United States had not known how to approach the student youth in a comradely fashion, it would have been impossible for them to have developed their great united front action among the students, the most important of which was the big students' strike against War and Fascism on April 12, 1935, in which 184,000 students took part.

Back to the United States. The S.L.I.D. and the N.S.L. were beginning to realize that there was a need for reunion. Their fields of activity plainly overlapped, despite their claptrap about differences of political opinion. There was an obvious necessity for one machine to direct students' propaganda, organize student units and effectively wield their most potent weapon, the "Strike Against War." Late in December, 1935, the two organizations were wedded at Columbus, Ohio, and thus was born another unholy child of the Bill of Rights, the American Student Union, Joseph P. Lash, who as already stated had been Secretary of the S.L.I.D. and had been pulling the strings in most of this student agitation, secured the key position of Executive Secretary.

To trace in detail the activities of the American Student Union is not our immediate concern. Already notorious, it has been carefully paving the collegiate road to world socialism. Its monthly journal, Student Advocate, is edited by Communist James M. Wechsler, former radical editor of the Columbia Spectator and now on the editorial board of the Communist Party's Champion. The ubiquitous Lash is Associate Editor. Let it suffice to say, for the present, that the newly arrived organization was far from still-born and inherited the most undesirable features of both its parents.

In 1936, the American Student Union, now possessing a membership of about 30,000, directed the third annual "Strike Against War." Approximately 500,000 (according to newspaper reports), participated in the demonstration. Negro Communist, Angelo Herndon, spoke at Yale, 3,000 students took the Oxford Pledge at Columbia, there was a freefor-all with tear-gas bombs at Kansas University and a few other incidents of note. Beyond these, it was merely an orderly, well-executed maneuver by Generalissimo Lash.

But there was a need for an even more united front. The Student Union, with its obviously radical program, saw the necessity for a "liberal" puppet to attract the great masses of students and public figures who veered away from the blatant waving of Red banners. The wish was father to the thought

and a United Student Peace Committee was created to accept formal responsibility for the organization of the 1937 Strike.

It would require an exhaustive analysis to demonstrate the exact constitution of the Committee. It included, first of all, the A.S.U. and its bloodbrother, the League Against War and Fascism. The latter, one of the finest Communist propaganda machines in the United States, was pictured by Earl Browder in Moscow as "the largest united front ever built in America." And it is. The American Youth Congress is another organization represented on the Committee. The Communist writer, Lapin, has declared: "A broad federation of organizations, rather than a membership body, the Youth Congress is, in actuality, what was described by the Sixth World Congress of the Young Communist International as the Front of the Younger Generation." Browder, in his report on July 29, 1935, praised the successful work of the Communists who took over the original American Youth Congress. The majority of the groups comprising the Committee are well daubed with the Red brush. Others range from the absolute pacifists of the War Resisters League down to the National Student Federation, which blows hot and cold on almost every problem.

What was urged by this new Committee created by the American Student Union? The group demanded that "colleges and universities be demilitarized"-abolition of the R.O.T.C. They asked that "educational authorities undertake more realistic treatment of the economic and social causes of war"-the hub of the whole maneuver. They attacked the Defense budget, with some justification. They insisted on recognition of the Oxford Pledge. They demanded that the American student recognize that "Fascism breeds war and increases the danger of world war as shown by the present Spanish conflict." To give point to the entire program at the present time, they advocated American neutrality but, cleverly enough, sub-distinguished: "While advocating stringent neutrality legislation, we recognize that it may be inadequate. War anywhere in the world is a threat to the peace of the United States. Only by the cooperation of the people of the world can permanent peace be established." In other words, a neat loophole is left which the A.S.U., League Against War and Fascism, etc., may use in justifying their opposition to Roosevelt's neutrality program as detrimental to the Madrid cause in Spain.

An innovation this year was the Student Fast, by which undergraduates were asked to abstain from their noon meal on April 22 and donate the proceeds. The accumulated fund, in almost all cases and wherever the A. S. U. could manage it, went into the war chests of Madrid. The ridiculous contradiction of a "fast for peace—for war" was given point by Morris U. Schappes when he declared at the C. C. N. Y. Strike: "We fast that Spain may eat—and thus be strengthened to fight."

In regard to the Oxford Pledge, it is imperative to consider the exact wording of the resolution: "I refuse to support the Government of the United States in any war which it may undertake." In other words, a pledge is taken not to participate in a war for the Government, but there is an obvious omission of war against the Government. Rejecting the possibility of an unjust invasion of the nation, Lash declared in 1935: "Where imperialist war is concerned there is no aggressor. It is the convergence of mutually antagonistic imperialist policies that produces war, and this is inevitable under capitalism. No single capitalist nation can be blamed for a war. It is capitalism that produces war and we must resolve not to fight under capitalism."

To bring the matter up to date, Lash informed the A. S. U. convention, which met in Chicago this past December, that in view of the Spanish situation, the Oxford Pledge must not be regarded as an "ethical absolute" and is only applicable to war under the capitalistic system. Thus the alignment of a student front with a Farmer-Labor faction, as planned in Moscow in 1935, would become an actuality.

Maintaining the validity of the principles established by the radicals who first struck in 1934, Lash has written a brief discussion of the present Strike in the latest edition of *Soapbox*, publication of the Young People's Socialist League: "The whole effort and aim of the anti-war movement must be to prepare itself for the day when American capitalism would again go to war. Therefore, the Strike must be a dress rehearsal of what we would do to disrupt mobilization plans in a war crisis."

Governor Benson of Minnesota proclaimed April 22 "Peace Day" throughout the state; Senator La Follette gave his blessing on the radio; President MacCracken of Vassar, Dean Gauss of Princeton and all professedly "liberal" educators conducted some form of peace demonstration on their respective campuses; in New York, the halls of colleges supported by municipal funds were thrown open to the strikers and their guest speakers. It would be ridiculous to assert that the Communistic hand is uppermost in every individual strike. But Communists assailing "war and Fascism" emote from Maine to California.

Cooperation of Catholics has been sought, but in vain, on the basis that anyone may join who wishes to act "on a single phase" of the A. S. U. program, regardless of other features of the same.

The incredible phase of the non-Communist situation is that the heads of our largest universities have permitted a radical minority such as the A. S. U. to dictate the day, and exact hour of that day, on which they are to conduct demonstrations for peace. Kow-towing before such groups has only served to exaggerate their already bloated importance. And meanwhile, unwittingly or not, they are playing into the hands of those who wish a united student front for their own insidious purposes.

A careful consideration of the new tactics adopted by Communism leads one to conclude that the greatest danger in the United States does not lie with the violent radicals but rather with those who are neither fish nor flesh but poor red herring.

THE NEW DRIVE TO INCORPORATE LABOR UNIONS

Workers as property owners may be sued

LAWRENCE LUCEY

THE collective tear ducts of America have been under a strain for the last few months. Capitalists have been telling their tale of woe in the press, over the radio, in pamphlets attached to electric-light bills, and in reports to stockholders. Last year, when the public proved to be ungrateful for the many blessings which capitalists have showered upon them, and failed to sympathize with the pathetic plight of the wealthy, some proceeded to write their own letters and telegrams to Congress, which they signed with the names of ungrateful members of the public at large. This precious scheme, not only expensive but actually hurtful, indicates a new low in corporation management.

Until this campaign for the tears of the public began, widows and orphans were thought to be under the sole jurisdiction of office-seeking politicians. That fairly general impression was not wholly correct. The widow and the orphan have two more powerful protectors: the holding corporation

and the thrifty millionaire.

Most of the propaganda which continues to assail us is amateurish. Even the guillible American public could read its underlying purpose without adjusting its spectacles. But in it all there is one idea more subtle than is usually proposed. Labor unions which have waxed mightily in the last four years have been, as might be taken for granted, the target of much of this propaganda. This is especially the case since the Supreme Court upheld the Wagner Act. While the accusations brought by capital against the union are not precisely new, they can be presented with new force now that the Wagner law can be enforced.

This law, by guaranteeing labor's right to organize freely and to bargain collectively through representatives of its own choice, marks a tremendous social advance. At the same time, it has already been used by employers to give a color of plausibility to certain old complaints about organized

labor.

The heart of the charges may be thus set forth. Labor is irresponsible. It has no regard for the property and other rights of capital. When on strike, labor throws stones through the windows of factories, sets fire to buildings, halts the wheels of industry, and, in general, conducts itself as though labor had all rights and capital none. Hence, in order to stress its legal responsibility, the labor

union should be legally incorporated.

In an article in the Atlantic Monthly for May, 1936, George E. Sokolsky, writing on The Irresponsibility of Labor presented the argument at some length. Since that time, the general council for the National Association of Manufacturers, and counsel for similar groups, have reechoed Mr. Sokolsky's argument, from which I here quote:

When a labor leader sits opposite a capitalist in a discussion over the terms of an agreement, the two sides are not evenly matched. Labor undoubtedly is

in the stronger position.

The capitalist represents property which can be attached by a judicial decision. Against him and his corporation a judgment is likely to hold. He can be sued and, should he lose his suit, damages can be

Labor is in altogether a different position. The union which the labor leader represents, is not incorporated. Its officials cannot be sued for the damages which fall upon capital as a result of a strike. When an agreement is signed with a union, it can be broken by the union at will without recourse.

To remedy this condition he suggests:

That all labor unions or associations should be required to obtain articles of incorporation from the States in which they are situated and take on the characteristics of a corporation.

Admitting for the moment that it would be wise to have labor unions incorporate, do the State laws

permit labor unions to incorporate?

By the laws of the forty-eight States a stock corporation may be formed only "for any lawful business purpose or purposes." (Sec. 5; "Stock Corporation Law of New York"; a similar provision is contained in the laws of the other States.) To finance a business, a corporation is permitted to accept money or its equivalent for shares of its stock.

Suppose, then, a labor union were incorporated; how would it make the money necessary to pay its dividends? A labor union does not manufacture or sell any article or service. There are no profits which may be distributed. A labor union is not engaged in business within the meaning of this term as it is intended by the stock-corporation laws of the several States. Hence it is impossible for a labor union to become a stock corporation.

Undoubtedly a labor union and a business corporation are similar in the respect that a stockholder and a member of a union pay an initiation fee. But the stockholder receives money from the corporation in the form of dividends; whereas the member pays money to the union in the form of dues. This distinction may not seem important on paper, but if one had to pay regular dues instead of receiving dividends, one would soon realize that a labor union is not a business.

William Green, President of the American Federation of Labor, has pointed to the gap which lies between a business and a labor union in the follow-

ing words:

Trade unions in no way resemble business enterprises. Trade unions do not engage in business for profits, they do not assume business risks on which losses may occur. They must be compared to such voluntary organizations as benevolent and educational societies, rather than to business organizations. Trade unions are associations of members who are seeking to promote the welfare of their members in ways other than in making profits from business transactions.

Suppose labor unions could incorporate, would that increase the liability of the union or its members? Would it make labor more responsible for its acts? If unions were corporations, would labor hesitate before throwing a stone through the window of a factory for fear that it would have to pay the

cost of repairing the window?

One of the chief reasons why people form corporations is to limit their liability to the amount for which the corporation is capitalized. In England this limited-liability feature is made part of the title of corporations by the abbreviation "Ltd." Instead of increasing the liability of labor, the corporation would decrease its liability. Rather than make labor more responsible, the corporation would make labor less responsible.

The corporation occupies such a large field in America that one might be of the opinion that by prohibiting labor unions from incorporating an injustice is done them. Such is not the case. It is a custom of the New York Stock Exchange, for instance, for its members to remain unincorporated. These brokerage houses who handle stocks and bonds have not succumbed to the great American urge to incorporate. Even Wall Street has its para-

Most of the States have laws prohibiting their learned professions from assuming the corporate form. The Court of Appeals of New York has de-

clared that: A corporation can neither practise law nor hire lawyers to carry on the business of practising law for it any more than it can practise medicine or dentistry by hiring doctors or dentists to act for it. The legislature in authorizing the formation of corporations to carry on "any lawful business" did not intend to include the work of the learned professions. Such an innovation with the evils that might follow would require the use of specific language clearly indicating the intention. . . Business in its ordinary sense was aimed at, not the business or calling of the great professions, which for time out of mind have been given exclusive rights and sub-jected to peculiar responsibilities (198 N. Y. 484). By denying labor unions the right to incorporate,

the law placed them on the same footing as corporation lawyers, who cannot practise behind the

When Mr. Sokolsky writes that labor-union "officials cannot be sued for the damages which fall upon capital as a result of a strike," and that "when an agreement is signed with a union, it can be broken at will without recourse," he is the victim of poor legal advice. A union and its officials can be sued for any damage which may result to capital because of their actions. A union and its members are legally liable for their actions even as you and I. A union does not differ in the eyes of the law from any other organization. Since labor unions are not incorporated, its members are not insulated, and every member is liable to the hilt for any damage inflicted by the union, whether the damage accrues from the destruction of property or from a breach of contract.

As a matter of practice, the only legal weapon which capital employs in its battles with labor is the injunction. A capitalist does not sue a laborer for tort or contract damages, not because he cannot, but because the ordinary laborer does not own anything which can be taken from him as damages. A court can and will grant capital a money judgment against labor, but the court cannot give labor the money to pay the judgment. Since debtors' prisons have been abolished, capitalists realize that an uncollectable judgment is not worth the paper it is written on, and make use only of the injunction as the best means to protect their property.

If Mr. Sokolsky, the Atlantic Monthly, the general counsel for the National Association of Manufacturers, and others who are interested in shielding property from the attacks of labor really want to protect property, they could learn how to do it very easily. The method for making labor responsible is so simple that one hesitates to mention it to these great minds for fear of being scoffed from

the court.

Laborers would be financially responsible for their actions if wage-earners owned property which could be taken from them in the event that they were sued for misconduct. Labor is now judgment proof as the workers own no property which can be attached by a court. A man on strike who owns his own home will think twice before throwing a stone through a factory window. He realizes that he can be sued for such an act and perhaps lose his home. If workers were granted a stake in the country they would be as careful of property rights as capitalists are.

Laborers are irresponsible with property because they do not own any themselves. The only way to make labor responsible is to make it possible for them to acquire property. "The capitalist," writes Mr. Sokolsky, "represents property which can be attached by a judicial decision. Against him and his corporation a judgment is likely to hold." What is sauce for the goose is good for the gander. If property makes capital responsible, it will have the same effect on labor. Why not, then, grant labor the op-

WITH SCRIP AND STAFF

PRACTICAL PLANS FOR PROTECTING CATHOLICS

AMONG the many schemes for saving America there is one amazingly simple plan that has been overlooked. It suggested itself to several anxious minds on the evening of May 1, which, at least in the Eastern part of this country, was a beautiful spring day, the kind of weather that makes you say: "Well, it's about time."

After all, what everybody is looking for now is protection against something or somebody. All these Prime Ministers now touring Europe are trying to get their countries as well as their own jobs protected against everything else. Dr. Schuschnigg went to Rome to see if he could induce the Duce to protect him against Hitler, while all the big boys want to be protected against one another.

The idea would be that Catholics need protection. For that reason there would be organized a Catholic Protective Society, to which would be eligible: (1) all individual Catholics, lay or clerical; (2) all Catholic institutions and organizations. Membership therefore would be on a twofold basis: individual and corporate. But in either case it would

be very moderate.

The cost for the individual member would be not more than \$100 per month: the very reasonable sum of \$1,200 a year. People pay that much money for vastly less vital things than being protected. They put that much up on the horses, for instance: also on such matters as private schooling; automobile expenses; cosmetics, etc. Blue Book No. VII-B, sent free of cost to future prospects by the C. P. Society, gives ample statistics drawn from the secret files of the Department of Commerce. Corporate membership would also be moderate. Any school, orphanage, hospital, settlement house, or old-folks' home will be provided with ample protection, day or night, for only \$4,800 per annum; of which only one-third needs to be paid in advance; the rest any time during the year unless you receive a Particular Message requesting that you pay it sooner. And such Particular Messages will only be sent when there is an urgent reason. For instance, if overhead is increasing.

Another attractive feature about this membership is not only that its burdens are light, considering the protection received; but that it is also selective. Members are requested or designated for election to the C. P. S. They will receive notice of this selection or designation often quite unexpectedly. A certain charm, an originality, a touch of the exotic and the atmosphere of our long-vanished frontier is afforded by nocturnal visits of the Membership Committee. They will ring your bell, or the bell of the institution, as the case may be.

around midnight, and inform you that you have been duly coopted into the C. P. S. And that you have the great privilege to make your first payment then and there. They will give you an engraved and framed certificate in response to your contribution. This you are directed to hang in some prominent place. To show there is nothing hypocritical about this receipt, but that they really set immense store by it, members of the Continuance Committee of the C. P. S. will visit you once a week, or oftener, if they judge it necessary, and make sure that your certificate of membership is properly visible and that it is kept up to date.

The C. P. S. will be opposed, on principle, to any inferiority complexes. For this reason, it will admit of no excuses such as, for instance, that you cannot afford to join, or that you cannot afford to pay. Mild persuasion, of course, will be used, out of consideration for your modesty. But if this mild persuasion proves inefficacious, you will be "coordinated for your own good." This coordination is an extremely interesting process, which has been referred to in the sixteenth of the Social Evolution Series of Rappahosick University as "the finest

flower of applied social dynamism."

For Protestants, who are also eligible, the organization will be known as the Christian Protective Society. Jews and other non-Christians will know it as the Cultural Protective Society. This will favor mass production of C. P. S. badges, which will be sold as low as \$25.75 apiece. Prosecutor Thomas E. Dewey will be asked to furnish a panel of expert gangsters from whom can be chosen executive officers; for it is felt that professional train-

ing is necessary for social dynamics.

The C. P. S. will deal sharply with persons found having too many Papal Encyclicals in their possession, particularly where the Holy Father expresses the idea that perverse doctrines can better be dealt with by the exposition of Catholic truth, refutation of error and exemplification of Christian virtues than by strong-armed methods. The C. P. S. would consider such policies too idealistic for a profitably dynamic movement. This same spirit of realism would be shown in case any aggression should actually take place, if the Reds should actually seize the reins of power. In such an event the C. P. S., animated by that sound business sense which has always been the backbone of American prosperity, would endeavor to trade off a few of its more trusting customers in favor of further contributions. Its stock-in-trade is possible, rather than actual aggression. The promoters of C. P. S. have been congratulated for their attitude by Herr Goebbels and Col. Cuza, both well-known protectors of the weak. It is high time we save the country. Why not make a little profit in saving it?

THE PILGRIM

SERVICE OR LOOT

CIVIL service began in this country only when a disappointed office-seeker assassinated President Garfield. Some of us are beginning to wonder what catastrophe must be registered before the Federal civil-service system becomes an actual beneficent reality. Promise of reform has piled on promise, and every new pledge has been followed by a successful onslaught on the system. It is not correct to say that at present the Federal system is merely a phrase. It is a delusion and a fraud, a refuge for hypocritical politicians, a safe haven for looters.

Last week the Washington correspondents announced that the plan to reorganize the Federal bureaus and Departments would not be acted upon at this session of Congress. They added, however, that one provision of the plan would almost certainly be adopted. No one who read that paragraph needed to read further; that is, if he knew how jobs are parceled out at Washington. The provision to be saved will enable politicians "to blanket into civil service" employes in the so-called emergency agencies. This has actually been proposed as a step toward "reform." In point of fact, it is a step that blocks reform, since these employes are to be "certified after a non-competitive examination." This examination does not mean that by public and open competition they have proved themselves qualified for their work. It means that their political records have been examined and approved by the boss.

If the Government means to extend this policy—and that seems to be its intention—students who have held up Andrew Jackson as the chief protector of the spoils system must find a new villain to denounce. Compared with the politicians at Washington today, Jackson was the clumsiest of amateurs.

When applicants are appointed to office not because they are fit for the office, but because they have been useful political tools, it is obvious that the Government will pay double rates for inferior service. Under a decent civil-service system, much better work could be guaranteed at a reduced rate. Were the politicians weeded out, the Government might also be able to pay a decent stipend to the thousands of its workers who now receive less than a living wage. Further, it would be able to insure tenure to qualified workers, and to guarantee a decent pension at the expiration of their service.

Even worse is the tremendous amount of patronage placed at the disposal of the Administration under the loot system. "I can't recommend to a country post-office," said Senator Wheeler not long ago. "I can't secure any project for my State." Every member of Congress who dares oppose the Administration can make that statement. There is no independent Congress, functioning as an integral branch of the Government, when patronage is exchanged for votes. When men who vote according to their consciences are penalized by the Government, we have a dangerous state of affairs which can be remedied only by the installation of a real civil-service system.

EDITOR

FERVENT CATHOLICS

WHEN will the press cease to describe as "fervent Catholics" men whose lives outrage Christianity? Not so long ago, Hitler was one of these fervent Catholics, but the most recent addition is the Acting Governor of Puerto Rico who last week signed with great pomp and ceremony a birth-control bill. If these men are fervent Catholics, then General Smith, for example, is a loyal officer even though he sells his country's military plans to the enemy, and Benedict Arnold is high on the list of our patriots. No man can be a "fervent Catholic" who disobeys God or the Church.

FRIDAY, MAY 25

THE heavy rain that had been falling since dawn counseled celerity to the worthy citizen who might have been making his way down Fourth Street, in Philadelphia, on the morning of Friday, May 25, 1787. But he may have paused to inquire about the little group of men who were coming out of the Indian Queen, one of the town's most renowned taverns, located on Fourth Street, between Market and Chestnut. Mine host would have informed him that the gentlemen were some of the delegates from the States, setting out for a conference in the old State House. It was to have opened on May 14, but a number of the gentlemen had tarried on the way. Twenty-nine had at last arrived, but only twenty-nine out of the sixty-five appointed. Probably the meeting was not of much importance, he reflected, except, of course, to his till.

"Just another Congress," our citizen may have agreed. "Just another Congress with no authority to do anything except to beg. A fico for your politicians!"

But it was not "just another Congress." It was a body of men who, authorized somewhat reluctantly by Congress to do a small thing, built a Government which as one of them, Madison, has said, "forever decided the fate of Republican government." For they had come to Philadelphia to sit in the deliberations of a political agency known to history as the Constitutional Convention. God was with them. He brought them safely through the wilderness of doubt and difficulty, as of old He led the chosen

ORIALS

MAY MADNESS

AS an example of a Catholic truly fervent, we may cite the Bishop of Berlin, who on May 2 caused to be read in all the churches of his diocese an answer to Hitler's boast that he could put the Church in chains. In his hatred not only of the Catholic Church but of the ordinary decencies of life, Hitler nears insanity. Force may immure the Bishop in a dungeon, but it cannot weaken his authority, nor destroy the truth which he teaches. Has Hitler never heard of the fall of Bismarck? Hitler has destroyed liberty in Germany, but he cannot destroy the Church of God.

MAY 25, 1787

people through the desert into the Promised Land. Their work left us the sure foundation—and by His mercy may we never forget it—of a Government which Almighty God has designed to use as an instrument to secure for the oppressed people of all nations liberty under law.

On September 17, 1787, they concluded their deliberations, and reported to Congress what they had done. It is fitting, then, that the memory of their work be held in veneration by the American people. Let it be pondered in our homes and churches, by our elders, by citizens at work in every avocation, by the young people in our colleges and the children in our schools, in a spirit of profoundest gratitude to Almighty God, the Creator and Ruler of all just Governments. But our gratitude must be proved by our loyalty to the fundamental law of the land, by an intenser study of the meaning of its wise and beneficent provisions which, through a system of checks and balances, make tyranny impossible, and by a renewed resolution to oppose with vigor "alterations which will impair the energy of the system, and thus undermine what cannot be directly overthrown."

Some "alterations" now proposed come from Communism. Others are bred on our own soil, and find a welcome even from men sworn to defend and protect the Constitution. May we turn to Almighty God in these days of stress, begging Him to preserve for us and for our children's children the liberty protected by the Constitution of the United States.

A CONSTITUTION FOR EIRE

THE Constitution which will be submitted to the vote of the people of Eire next month, contains features found in few documents of the kind. It endeavors to lay the foundation of a Christian social State, and so differs from the hundreds of Constitutions which have been written in the last century. Fittingly does it open with an invocation to the Holy Trinity and close with the prayer: "For the glory of God and the honor of Eire."

The Constitution establishes the three-fold form of Government, with a bi-cameral legislature, the Dail and the Senate. The President is elected by vote of the people for a term of seven years and is eligible for re-election. He appoints all members of the judiciary, without reference to the legislature, and members of the Cabinet from a list submitted by the Dail. Apparently he can function only with the advice of his Cabinet. At the instance of two-thirds of the Senate he can be impeached for treason or for other high crimes. A Council of State, composed of the heads of the judiciary and the chairmen of the Dail and Senate, is provided to aid and advise him. He must submit all legislative acts to the Supreme Court for an opinion on their constitutionality before they can be signed, and he appears to be bound by their decision, given by a majority in a Court of not fewer than five members.

The Senate will consist of sixty members, eleven chosen by the Prime Minister, himself nominated by the Dail and appointed by the President. Six will be elected by the two Universities and forty-three by the people on a vocational basis, representing the national language and culture, industry, agriculture, finance, commerce, labor and public administration.

The nation is asserted to be "the national territory consisting of the whole of Ireland, its islands and territorial seas." Pending reintegration of the national territory, the new Government will legislate for the old Free State territory. Within the next few weeks, the Dail will debate the proposed Constitution, and before the end of June it will be submitted to the people for adoption or rejection by popular vote.

All natural rights are guaranteed. It is asserted that the education of the child belongs primarily to its parents, and State support may be given to schools which teach religion. Freedom of speech is guaranteed, with the necessary proviso that it shall not be abused to undermine public order or morality. "The State recognizes the special position of the Apostolic and Roman Church as the guardian of the Faith professed by the great majority of its citizens," but specific recognition is extended to the Protestant Church of Ireland, the Presbyterian and Methodist Churches, the Friends and the Synagogue. The right to private ownership is affirmed, but stress is laid on the duty of the State to regulate it for the common good, and a code of social policy is provided for the legislature.

Of particular value are the provisions for the

preservation of the family life in all of its purity.

The State recognizes the family as the natural primary and fundamental unit group of society and as a moral institution possessing inalienable and imprescriptible rights antecedent and superior to all positive law.

The State therefore guarantees to protect the family in its constitution and authority as the necessary basis of social order and as indispensable to the

welfare of the nation and the State.

In particular the State recognizes that by her life in the home woman gives the State a support without which the common good cannot be achieved.

out which the common good cannot be achieved.

The State shall therefore endeavor to insure that mothers shall not be obliged by economic necessity to engage in labor to the neglect of their duties in the home.

Only the deep interest which this Review has always cherished in the welfare of the Irish people can justify us in offering any comment. The Irish people know better than any alien what will insure them a stable and just Government. At first sight, the authority ceded the President seems extremely wide. Closer examination will show, we think, that this authority is sufficiently safeguarded and checked by the authority of the legislature and of the Supreme Court. A Government, as we learned in the period following the American Revolution, must be strong enough to effect its purposes. But our years under British domination had also taught us that it must not be so strong that it slips easily into oppression.

In these last days, the Irish people, for centuries the outstanding champions of religious and political liberty, have won their birthright. May they ever preserve their freedom and give to a world in darkness the glorious example of a truly Christian de-

mocracy. God save Eire!

A CHRISTIAN DEMOCRACY

THIS Constitution will be attacked by atheists, such as Stalin, at one end of the scale, and by busybodies, Shaw, for example, at the other. For it must be admitted that it falls out of line with modern "thought" by the protection which it affords marriage and the family. The economic exploitation of women, and the social degradation which follows necessarily from a Reno divorce policy, will not be tolerated in Eire. Under the new Government, as always when the Irish have ruled, marriage will be sacred, and cradles, or their modern equivalent, will be a necessity in every home.

Even worse, the Constitution opens with an invocation of "the Most Holy Trinity from Whom is all authority, and to Whom all the actions both of men and of States must be referred." After this invocation, "in the name of the people of Eire" the Constitution humbly acknowledges "all our obligations to Our Divine Lord, Jesus Christ, Who sustained our fathers throughout centuries of trial."

Nearly a century and a half ago, Washington, speaking the common spirit of the Founders of this Republic, warned us that without the guiding force of religion and of morality in every department of life our Government could not long be maintained

in its integrity. The Constitution proposed for Eire will be held in contempt by men who hate God and hate the principles upon which our fathers strove to found the American Government. But Americans who still profess a sense of obligation individually and as a people to Almighty God and to His Son, Jesus Christ, will welcome the inauguration in Eire of a Christian democracy.

WHIT SUNDAY

TOMORROW we turn to the Holy Spirit to ask for light and direction, for tomorrow will be Whit Sunday, "Pentecost," the commemoration of the day on which the Holy Spirit came down upon the Apostles. In our name, the Church prays that by the gift and indwelling of the Holy Spirit, "we may relish the things that are right and always rejoice

in His holy consolation."

The Holy Spirit, the Paraclete promised by Our Blessed Lord, lives always in the Church, giving wisdom to her government and infallible truth to her teaching. Through the light afforded by the Holy Spirit, the Church carries on the mission entrusted to her by Her Founder, and brings to the minds of men His holy teachings. The Holy Spirit abides with her in times of stress no less than in times when her mission is welcomed. The prince of this world may rage against her, and may even seem to bring her mission to failure, as in Russia, Mexico and Germany, at the present moment. But he can never destroy her. The abiding presence of the Holy Spirit is the guarantee not only that she will teach us all things in truth, but that she will remain to the end of time.

But it is evident from the words of the Gospel for Whit Sunday (John, xiv, 23-31) and from the Prayer at the Mass, that the Holy Spirit should also fill the heart of every Christian. He abides in our hearts by sanctifying grace, bringing them love of God and peace. "Peace, I leave with you, my peace I give unto you; not as the world giveth, do I give unto you." The Holy Spirit will remain in our hearts as long as we do not "grieve" Him by sin. But even as we can increase in grace before God, so the Holy Spirit can take a more complete possession of our hearts. This He will do, if we keep the commandments, and strive to advance in the path of virtue

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which He illumines for us.

Tomorrow as we pray that the Holy Spirit may dwell in fuller measure in our hearts, let us also be mindful of our brethren in the Faith, and of all who stand in need of His consoling presence. The great want of the day is men who will allow the Holy Spirit to work in their souls. Everywhere, our own country not excepted, irreligion flourishes, and many who call themselves Christians have hardly heard so much of the Holy Spirit as His Name. For them we must pray, begging that the gracious influence of the Holy Spirit may soon lead them into the one haven of truth and light which is His Church. For He, the Holy Spirit, is the Father of the poor, the Giver of all good gifts, the light of every heart that seeks and finds Him.

CHRONICLE

AT HOME. Reports indicated a strong sentiment was growing in the House of Representatives in Washington in favor of drastic reductions in the work relief appropriation of \$1,500,000,000 proposed by President Roosevelt for the ensuing fiscal year. . . . A strike of some 6,000 workers in the Hollywood film crafts attracted national attention. The Screen Actors Guild, to which belong most of the famous stars and staresses, was still undecided whether it would join in the walkout. Pickets marched before studio gates. Famous actors and actresses were hard pressed for make-up helpers and other auxiliaries. . . Young Communist League, holding its convention in New York, came out in support of President Roosevelt's Supreme Court reorganization plan. . . . Representative Can-non of Wisconsin on May 4 introduced another bill calling for investigation of professional baseball. Attorney General Cummings issued an opinion, after the introduction of the first Cannon baseball bill, that baseball was not subject to anti-trust laws. After this opinion, Mr. Cannon redrafted his measure and dropped it in the Congressional mill. His bill believes that "baseball players' constitutional rights are flagrantly violated without recourse. . . . a closed monopoly exists among baseball club owners by which players are forced either to accept what is offered them in compensation or quit organized baseball.". . . Down in the Gulf of Mexico, President Roosevelt signed, May 1, the Neutrality Bill, which had been pushed through both Houses and rushed to him. He issued texts of two proclamations signed by him. One proclamation dealt with general prohibitions, the other covered war trade with Spain. . . . John Hamilton, chairman of the Republican National Committee, inaugurated, May 1, a series of broadcasts, designed to revivify the Republican Party as an active minority group. . . . On May 1, Rafael Menendez Ramos, acting Governor of Puerto Rico, signed the Birth Control Bill for the island. Governor Blanton H. Winship, visiting the United States, announced the bill had his complete approval.

SPAIN. A situation fraught with peril for the Leftist Government in Spain developed with dramatic suddenness in Barcelona. Anarchists went on the war path; erected barricades, seized buildings, poured streams of machine-gun bullets into the forces of the Catalan Government seeking to overcome them. At least four hundred persons were reported killed; and hospitals were thronged with casualties. The Government appealed to the fighting factions for peace, for unity against the Nationalists, but with little apparent effect. The outbreak was said to be the result of long-standing bitterness between the Anarchists and the Catalan Socialists.

The split in the Red ranks encouraged the Franco forces, who, however, hesitated to attack on the Aragon front for fear of uniting the hostile factions. . . . General Mola's onrushing legions continued creeping closer to Bilbao. Basque counteroffensives were repulsed. One column of Mola's army was reported isolated at Bermeo, with the Nationalist air forces seeking to drive off the Leftist besiegers. . . . The great international outcry over the destruction of Guernica as a Nationalist outrage appeared more and more to be the result of well-engineered propaganda. Investigators failed to discover convincing evidence that the town was destroyed by airplane bombs. A statement issued from Nationalist headquarters said: "With a unanimity that might appear to suggest obedience to orders many English and French papers are using a comparatively minor event such as the hypothetical bombardment of a small town as the basis of a campaign designed to present Nationalist Spain as anti-humanitarian.". . . The report stated the great fire, the explosions were the work of incendiaries. . . . General Franco suggested on May 3 that non-combatants in besieged Bilbao seek refuge between that city and Santander, in a safety zone he would guarantee to protect. . . The Spanish battleship España was sunk in the Bay of Biscay. The first reports that the ship had been sent to the bottom by Leftist airplanes appeared, from later information, to be baseless. Sir Samuel Hoare, First Lord of the Admiralty, in London revealed that all the information in possession of the British Admiralty pointed to the conclusion that the España had been sunk by a mine.

GERMANY. On May 1, Chancelor Adolf Hitler denounced the Catholic Church and the Pope for requesting him to keep his word with regard to the Concordat. He said: "I will not tolerate that the German people's authority shall be menaced from any quarter. That holds good above all for the churches. . . . If they attempt to arrogate to themselves through actions, pronouncement or encyclicals rights that belong to the State, we will drive them back to the domains of their spiritual and ministerial functions." He demanded exclusive control over the moulding of youth, the real reason for his quarreling with the Church. . . . On May 4 the Holy Father, through Cardinal Pacelli, dispatched to the German Government a note in reply to Hitler's denunciation of his Encyclical. The Papal note, though moderate in tone, replied point for point to the Fuehrer's protest. It insisted that Herr Hitler keep the Concordat he signed. It maintained that the Catholic school and the Catholic press must not be hampered or destroyed. It was said that the Holy Father was preparing a "white book" to show

that the German Government and not the Vatican violated the Concordat. . . . Hitler ordered the propaganda trials against Catholic lay Brothers and laymen to continue. At Coblenz, six defendants charged with immorality were convicted by Hitler's courts. The Nazi press played up the trials with disgusting thoroughness, as part of the subtle attempt to destroy the confidence of Catholics in Catholic leaders caring for youth.

ITALY. The conference in Rome between Baron Constantin von Neurath, German Foreign Minister, and Premier Mussolini came to an end on May 5. At the meeting Italy and Germany agreed to see that their foreign policies will always tend in the same direction; to exchange military information in order that their joint efforts to keep step with British rearmament may be mutually aided; to conclude industrial and economic understandings. It was understood that both countries will continue their present policy with regard to Spain. . . . During his stay in Rome, Baron von Neurath not merely failed to pay a courtesy call at the Vatican, which is customary for Foreign Ministers of nations having diplomatic relations with the Holy See: he also deliberately made it appear that he snubbed the Holy Father. He journeyed to Castel Gandolfo, where the Pope is summering; had lunch with a friend there, failed to call on the Pope, and thus emphasized his avoidance of the Church Head.

ENGLAND. King George summoned Prime Minister Stanley Baldwin and the Minister of Labor, Ernest Brown, to Buckingham Palace and begged them to make every effort to settle the bus strike in London before the coronation. . . . Prime Minister Baldwin, speaking in the House of Commons, and referring to the threatened coal strike and labor unrest in general, made a supreme appeal for peace in industry. In what was probably his last speech before his forthcoming retirement, the Prime Minister referred to the "dark cloud which is gathering over us." Grave apprehension over the epidemic of strikes and labor threats was widespread. . . . Mrs. Wallis Warfield Simpson received her final freedom when her divorce from Ernest Aldrich Simpson was made absolute. The Duke of Windsor rushed from Austria to a chateau near Tours in France to meet her, plan their marriage.

Mexico. On May 5 the Supreme Court of Mexico decreed in effect that the religious law of the State of Chihuahua permitting only one priest in the entire State is unconstitutional. The Court ruled that the Constitution permitted the States to decide after investigation how many priests would be permitted but that to set the figures arbitrarily at one to a State appeared political and hence unconstitutional. The Court granted a writ of habeas corpus to three priests, Salvador Oranga, Manuel Deseos and José Ramos who had brought action in the Federal District Court in Juarez on May 15

last year against the State law. The priests asserted that under the Constitution it was necessary for the authorities to ascertain the number of persons desiring the offices of priests and to settle their number on that basis. Their contention would appear to have met the Court's approval, since it granted them writs of habeas corpus, and held that the State of Chihuahua had "tried to impede Salvador Uranga, Manuel Deseos and José Ramos from exercising the Catholic religion and their ministry. The decision may upset similar tyrannical laws in other States, observers thought. Since the Supreme Court usually follows the wishes of the President, the decision was interpreted in some quarters as a sign that President Cárdenas is relenting a bit in his persecution of the Church.

IRELAND. On April 30, President Eamon de Valera gave to the Free State the text of his new Constitution. The people will be called upon to accept it by a plebiscite in June. It was regarded as an original and outstanding document, which will completely alter the present legislative structure of the country, erect a de jure independent State for all Ireland and a de facto sovereign State for twentysix counties. . . . The Irish Free State, created by the Anglo-Irish treaty, disappears; in its stead arises a new State to be called Eire, the old Gaelic name for Ireland. The document has sixty-three articles, not one of which mentions King George VI or the British Commonwealth of Nations. A Christian social state is forged by de Valera. The President of Eire will be the new head, with great grants of executive authority. He will be elected by the people, hold office for seven years. He will appoint every executive of importance. He will appoint the judiciary. During his term of office the President cannot leave his country, without the consent of the Government. There will be a Dail and a Senate. More than two-thirds of the Senate will be elected on a vocational basis. No divorce will be permitted. Persons divorced in other lands may not marry in Eire, if the other party is living. The new constitution recognizes Ireland as a Catholic nation. "The State recognizes the special position solely of the Apostolic and Roman Church as the guardian of faith professed by the great majority of citizens." The Protestant Church of Ireland, the Presbyterian Church of Ireland, the Methodist Church, the Society of Friends and the Jewish denomination receive specific recognition. Religious liberty is assured for all. . . . The new constitution, if adopted by the people, will make the Free State internally independent, but many of its outside relations will keep it externally a member of the British Commonwealth of Nations.

FOOTNOTES. The army-supported cabinet of Premier Senjuro Hayashi was overwhelmingly defeated in the general election of April 30. . . . The Drive on religion was renewed in Russia. . . . At Lakehurst, N. J., May 6, the giant German dirigible, Hindenburg, burst into flames and crashed.

CORRESPONDENCE

NAZI LIBERTY

EDITOR: These jottings are probably of no value to you at this late date, but anyway, I thought they might have corroborative interest. I happened to be in Munich when the Encyclical against the Nazis was read out. This was a great event for several reasons. One was the utter secrecy. No one knew that such a document was going to be promulgated, except the Bishops and priests. A possible exception to this was Berlin, where, I heard, the Nazis raided the Chancery the Saturday before and secured the document. Half was read in the morning and half at night. Cardinal Faulhaber was again being watched by the police when I left Munich a week ago.

An aspect that caused many Catholics to rejoice was that a couple of days before, the *Völkischer Beobachter* and other papers praised the Pope highly for his Encyclical against Bolshevism, remarking that it was the Pope's will and testament, and that there was no doubt that he was on the Nazi side. That was March 19. On March 21 the Encyclical on

Germany was read out!

At Oberammergau I heard that the Nazis had questioned the little altar boys for several hours, after the reading of the Encyclical, asking them whether the priest had said anything against Hitler, and so forth.

Speaking of Hitler, this is the one point of news which you may not already have. At his personal order all the printing establishments (at least fifteen) which printed the Encyclical were closed.

The general consensus of opinion is that the youth are lost to the Church, almost completely. However, the older people come to church as never before, and persecution has strengthened their spiirt. Moreover, the future without the youth is horrible. The Hitler Youth is the damnable thing I had heard it to be. Ceaseless propaganda is having its natural effect.

Nobody writes anything in Germany if they can help it, and when people talked to me about the Nazis, they made sure the door was closed first.

Europe. AMERICAN

ONE BREAD

EDITOR: I have just come from a stirring lecture on Communism by the eminent authority, Father Edmund Walsh, S.J. He called it by its right name—heresy, and as instance of its strength said that "Communist Russia could put 10,000,000 armed men in the field tomorrow." His figure reminded me of an equal number in this country who could swell the united front at the altar-rail tomorrow.

If the thing is a heresy, why not put the fight

against it more solidly on the plane where *alone* heresy can be defeated, and heretics converted? "All things are ready."

If Communism were to attack our churches physically, it would surely choose a week-day morning, knowing that then they are numerically least protected.

Washington, D. C.

SACERDOS

REDDISH-SPANISH-DEMOCRACY

EDITOR: In my letter (April 17) there is a mistake—of mine or the printer—which changes or nullifies the intended meaning. The sentence, near the end of the first paragraph, reads: "Some of the reddest towns in Spain are convenient to the frontier." It should read: "Some of the reddest towns in France."

The mistake may seem trivial; but it is really of importance to understand how government functions in France and Spain. With the ideas of government we have in this country it is difficult to understand, for instance, why so much depends on the Government that presides at an election. For administration, France is divided into Departments and Spain into Provinces. At the head of the Department is a prefect; at the head of the Province, a governor. These officials are all appointed by the Government in power for the time being. When a new Ministry enters office, these officials are nominated by the Minister of the Interior and approved by the Cabinet. Their selection is, of course, on strictly party lines. They are responsible for public order and have full control of the armed police force, which is national not local. Whether and how the law is enforced depends on them. In this respect there is no local liberty. There was more local liberty in the German and Austrian Empires before the World War than there was in Republican France.

The reader can, accordingly, imagine how in a French town like Toulouse, which is Red and "convenient to the frontier," recruiting for Spain and supplies for Spain are made possible by a Communist, Socialist or Radical-Socialist Prefect sent there by the Blum Government. If a dozen Americans on their way to Spain are arrested and jailed at Perpignan, the news is blazoned on front pages in the foreign press. That proves (for us) French sincerity. It is intended to prove it. But there is no news published of the thousands of men and hundreds of planes and tanks that have crossed the frontier and are still crossing.

This system of government explains what happened in Spain after last year's elections. The very first act of the new Parliament was to depose President Zamora, and they deposed him for doing the very thing for which they had been clamoring for six months before the elections—to dissolve Parliament and appeal to the electorate. He did that; but he did not give the decree of dissolution to Azaña, Barrio or Prieto to form a Ministry that would "make the elections" and appoint the Governors. For that he was deposed. The elections were held on February 16. Before the ballot boxes were closed, the Reds took to the streets and created such disorder and turmoil (which was the program) that no "suspected Fascist's" life or property was safe. The Government had to resign. Azaña came into office; and the run-off elections, on March 1, were held in the so-called "democratic" manner, returning a full "democratic" representation.

Elmira, N. Y. OWEN B. McGuire

WEAK-KNEED AMORALISM

EDITOR: Will our most up-and-coming Catholic periodical answer this simple question: How is it that our "good" Catholics appear to be so much less interested in the fate of their co-religionists abroad than our Protestant and Jewish friends are in theirs? Well, perhaps they are interested. It may be that, being like ourselves of the rank of non-voting stock-holders, they are waiting for their directors to move.

Why, then, is it that no concerted and well-planned effort is now being made on our part to spike those Nazi guns? It should not be difficult. Mob rule at its worst is one thing; official rowdyism quite another. Even on the unnecessary assumption that our protest will be ineffective is it not our duty to give these throwbacks to the stone-age a piece of our mind? Or must we idly stand by while a besotted world is being hypnotized into brutish acquiescence?

In view of our apathy in this as in some other matters there is room to fear that we are falling in line with the weak-kneed amoralism of the day. If there is such a thing as Catholic leadership, it must be hiding its light under a bushel.

Truly, one cannot escape the conclusion that there is no longer any method in our madness.

New Orleans, La. A. S. CAIN, JR.

LOGIC IS USELESS

EDITOR: In your issue for April 24, an irate university scholar is shocked because he or she alleges that a certain priest sat in the university's front seat and refused to get up and shout at the vicious professor who was blatantly tearing some Catholic belief or dogma to shreds, though with oily tongued oratory.

Well, I am not a university graduate; I have some college credits; I work in the social-service department and I meet university-bred women, and I have frenziedly tried to put up a fight for Catholic dogma, even quoting AMERICA at times.

Result: Forehead tapping; suggestions of psychiatric test; denial of the truth of the statements;

and also a stern rebuke for reading such vicious, perverted, pernicious literature as AMERICA, which gives forth such wrong doctrine on morals.

So, what good would it have done for Father XYZ to hop out of his seat and orate? He could never do it; he would be floored, because these men and women and professors can talk and talk and talk, and you try to follow them in their speech, and you have a headache from trying to figure out what they are talking about. It cannot be done.

I believe our priests should all wake up to the danger threatening, but I do not believe the remedy lies in shouting at insane university professors in defence of faith; the professor says there is no faith; there is no immortality, and he quotes yards, and no Catholic can trip him up, because no Catholic, priest or laic, can grasp that elusive thing around which he builds his premise. It would take long study to do so, and by that time, they would shout: "Oh, these old-fogyish Catholics and their silly ideas. Poor things, they are all psychic."

Chicago JANE SINCLAIR

WANTED: SUBVERSIVES

EDITOR: The Trinity League, an organization devoted to the offsetting of atheistic Communism and publishers of *Wisdom*, is getting together a collection of Communistic and other subversive literature for an exhibit. The purpose of this exhibit will be to show Catholics as well as non-Catholics how powerful and active the movements are.

There is only one way for the League to accomplish this end. That way is for everyone who is interested to send us all the Communistic and subversive literature that he is able to procure.

Please address me at 32 West 60th Street, New York, N. Y.

New York, N. Y. JEROME MONKS, JR.

GENEALOGY

EDITOR: Henry Watts, in an interesting and beautiful tribute to the late Father Walter Dwight (April 24), stated that the Dwight family, of which Father Dwight was a member, gave two presidents to Yale. I assume he refers to Timothy Dwight, President of Yale from 1795 to 1817, and Timothy Dwight who in 1886 succeeded Noah Porter as President of New Haven's famous seat of learning.

Mr. Watts could also have stated that this illustrious family gave to the legal profession one of the most beloved and influential teachers of law in its history. Reference, of course, is made to the late Theodore William Dwight who founded Columbia University School of Law and was the only instructor therein until 1873, when the faculty was enlarged.

Professor Dwight was the grandson of Timothy Dwight, first above mentioned, and a cousin of Theodore Woolsey, also at one time President of Yale, and of Timothy Dwight, President in 1886.

Glen Cove, N. Y. JOHN P. McCarthy

LITERATURE AND ARTS

LOST MANUSCRIPTS AND LOST AUTHORS

JOHN BUNKER

THE vicissitudes of certain famous books before they became books, that is, while they were still in manuscript form, afford an interesting sidelight on the hazards of authorship. For instance, there was the misadventure of Carlyle who, after writing many thousands of words of his French Revolution, constituting the entire first volume of that work, handed over the bulky manuscript to John Stuart Mill, the utilitarian economist, for advice and comment. Among Mill's friends, Mill valued most highly the moral and intellectual judgment of one Mrs. Taylor, then separated from her husband and whom, in fact, on the husband's death, Mill subsequently married; so Mill in turn handed over the manuscript to Mrs. Taylor for her advice and comment.

It so happened that Mrs. Taylor's household was afflicted with one of those domestic scourges, a maid with an uncontrollable itch for seeing that everything was in its proper place and nothing out of its proper place. Her judgment of what those proper places should be was often very disconcerting. Thus, when one day she found Mrs. Taylor's desk littered with a great number of loose sheets in an unfamiliar handwriting, she as a congenital foe to disorder simply gathered up the whole batch without saying a word to anyone and bundled them off to the dust-bin, whence they were carted off with the trash and destroyed.

Mrs. Taylor's embarrassment and Mill's distress when the destruction of Carlyle's manuscript was discovered need not be dwelt on; but the sequel had certain unusual elements. For one thing, the choleric Carlyle instead of upbraiding his friend addressed him with words of comfort and then turned to duplicate the original writing. Mill on his part attempted to compensate for the loss by sending Carlyle a check for £200, but Carlyle would accept only £100 as representing his actual living expenses while rewriting the book. This task, in spite of having not merely no copy but few notes, Carlyle succeeded in fulfilling in a few months' time—surely one of the heroic episodes of literature, a veritable triumph of character over circumstance.

The reader might think that no such accident

could occur nowadays, what with ubiquitous typewriters and handy carbon-paper; but in so thinking he would be mistaken, and in our own time, shortly after the Armistice, occurred a loss of at least equal literary importance and of even greater magnitude in terms of physical bulk and replacement labor. Happily, however, unlike the Carlyle case there were no external embarrassments, and the author had only himself to blame. The circumstances were these: Colonel T. E. Lawrence changing trains in a way-station on a return journey to Oxford set down his bag containing the completed manuscript of eight books of the Seven Pillars of Wisdom, running in the neighborhood of 300,000 words. The bag with its contents mysteriously vanished and was never again heard of. Lawrence, however, like Carlyle, made no complaint and pitching in, courageously wrote the missing matter all over

Carlyle's French Revolution and Lawrence's Seven Pillars of Wisdom are instances of manuscripts lost and lost forever, but these were mere physical losses which were made good through the mettle of their authors, who repeated their stint and replaced the lost works. Much more serious in the history of literature are the lost manuscripts of the early Greek poets, which to our lasting regret were lost irrevocably.

Of the three great tragic dramatists of Greece, Aeschylus is known to have written somewhere between seventy and ninety dramas, fifty of which were crowned at the annual Dionysiac festival, but only seven of which survive; Sophocles wrote 113 dramas and won the prize twenty times, but in his case, too, only seven tragedies survive; while of the ninety-three dramas of Euripides, five of which won the tragic prize, eighteen only are extant. In short, of the nearly 300 plays of these three poets, only thirty-two survive.

Among the Greek comic dramatists the works of only one, Aristophanes, survive, and of his fiftyfour comedies only eleven have come down to us. But probably the most serious loss of all occurred in lyric poetry, and specifically in the poetry of Sappho, whose work is known to us only in fragments and chiefly through brief quotations from her poems which are found in the writings of other authors.

Most extraordinary is the story of the Aristotelean manuscripts, both because of their immense importance in the history of thought and their long period of oblivion. Aristotle at his death in 322 B.C., bequeathed his library and manuscripts to Theophrastus, his chief disciple. Theophrastus on his own death thirty-five years later in turn bequeathed them to Nele a Peripatetic scholar of Scepsis in Asia Minor. prevent the collection from seizure by the king of Pergamus, who was making levies to form his own royal library, Neleus and his heirs hid the treasure in a vault; and there it remained till about the year 100 B.C. At that time the manuscripts were sold to Apellicon, a wealthy book-collector, who took them to Athens. On the capture of Athens by the Romans in 86 B.C., their general, Sulla, brought the collection to Rome, where the manuscripts were finally arranged and published. Such was the precarious fate of the writings of the man called by Dante "master of those who know," experiencing a total elapsed period of some two and one-half centuries between their original writing and publication.

And, finally, we come to still another class of manuscripts, the most curious of the lot, where not the manuscript but the author is lost, that is to say, where the work itself survives in full bloom but where its author cannot be positively identified or even, in some instances, guessed at. In every anthology this odd situation is testified to whenever "Anon." appears appended to one or other piece of

writing.

One of the most eminent examples of anonymity is that of the *Dies Irae*, that stately and solemn medieval hymn which presents in masculine rhythm an impressive picture of the Divine wrath and judgment on the Last Day. Beyond the probability that it was a product of the thirteenth cen-

tury its origin is unknown.

Somewhat similar is the case of another famous medieval poem, the *Stabat Mater*, which has been variously ascribed to Innocent III and to the eccentric Franciscan poet, Jacopone da Todi. In as much as more than a full century intervened between the lives of the Pope and the poet, the authorship would seem to fall between two stools and cannot be certainly ascribed to either.

How the situation of anonymity has come to pass in any given instance is as a rule an insoluble mystery; but it is safe to say that in practically every case of the sort, with one extraordinary exception, the author has not willingly foregone the subsequent name and fame of his achievement; he is a victim to the accidents of time and circum-

stance, but not a voluntary victim.

The extraordinary exception I refer to is not a mere brief lyric or even a somewhat more extended piece of prose, but an entire volume, and a volume, too, which—next to the Bible—has probably had a greater number of readers during the last four or five hundred years than almost any other book in our Western Civilization. And yet the author of

this work was, up to very recent times, not merely unknown but he wished to be unknown, according to his own advice to the reader in the quaint spelling of his first English translator (he, too, unknown!): "Loue to not be knowen and to be accountyd as naught." The book is *The Imitation of Christ*.

Did the author succeed in his desire for anonymity? Certainly the evidence would seem to show that the book was not written by the man whose name the book commonly bears, Thomas à Kempis, but rather by a totally different person, Gerard Groote, whose authorship, it would now appear from recent investigations and discoveries, seems to be thoroughly established in *The Following* of

Christ, published by the America Press.

Despite its long preserved anonymity the *Imitation* down the centuries even to the present day has made a powerful appeal to innumerable readers, and readers, too, of a somewhat surprising sort—for instance, Rachel, the great French actress, who despite her Jewish origin chose this Christian classic as her favorite book and always kept it by her. Curiously enough, however, most of the devotees of the *Imitation* preserve their secret; they do not, as a generality, discuss this hidden source of their spiritual strength and consolation. Or perhaps it is not so curious after all, in view of the strict anonymity, practised and recommended, of the author.

THE PULITZER AWARDS

THE Pulitzer Awards in the field of Journalism are sometimes interesting and serve a good purpose. One likes to see some unknown reporter brought to the fore for a good news story, or a struggling editor or underpaid cartoonist signalized for a piece of good work and helped out with a little money. But the Pulitzer Awards in the field of Letters are all but absurd. To begin with, the choices are routine, obvious, monotonous, and, as far as the financial reward goes, purposeless. Margaret Mitchell, already on the verge of being a millionaire by reason of her Gone with the Wind, will likely be bored with the extra thousand dollars awarded her this year by the Pulitzer Committee. Messrs. Kaufman and Hart, deluged with box-office receipts from their play, You Can't Take It with You, will probably spend their Pulitzer pin money on a good round of cocktails. And it may delight the thrifty old heart of Robert Frost to learn that for the third time he is going to be given a check by the Pulitzer esthetes for being such a "darn" fine poet. One can only hope he was not too much surprised. It would be excellent if we had some sort of financial rewards for the best work done each year in Catholic Letters. There would be a real field of discovery and of surprises, among the most unpaid and unsung group of writers in the world. I recommend the endowment for such a purpose to the kindly interest of some wealthy Catholic octogenarian on the point of squeezing into the Kingdom of Heaven through the eye of a needle.

HISTORY WITHOUT SUPERNATURAL PRETENSE

THE MIRACLE OF ENGLAND. By André Maurois. Harper and Brothers. \$3.75

ENGLAND has, of course, a very remarkable history. In our modern world her mighty Empire is unique, as Rome and her mighty Empire were unique in the ancient world. But, in what sense, if any, can England be called a "miracle"? Is she, perchance, a sign set up among the peoples of the earth to witness some divine intervention? Does her internal evolution "from precedent to precedent" defy a natural explanation? Does the spread of her dominion over a third of the habitable, or uninhabitable, globe suppose the working of super-human agencies? Or, may we not account fully for all this marvelous growth and expansion by a simple operation of normal historical forces? The fact is, the use of a much misused term in the title seems to be merely a publisher's device to catch the eye of the curious. The author makes no attempt to justify it. And the English edition of the book is advertised, more modestly, and certainly more accurately as to the author's own objective, as a History of England.

The obvious comment to make upon André Maurois' volume is that there is nothing new in it. There is no attempt to produce anything new. A clever Frenchman, with several historical studies in the English field to his credit, has seized upon the whole long story and retold it with his usual clarity and literary finish. He has found an able translator, and English readers will be satisfied with the telling. Students who have mastered a textbook or two will add little to their knowledge by reading the book; scholars will add nothing at all. But for the general reader it should rank high among recent good sellers. It is the fruit of an effortless skimming of the surface of many historical, mostly secondary, sources. In this we find the chief worth to which the

book lavs claim.

But, superficial or scholarly, the story of England will leave the impression that, in a worldly way at least, the nation has been an amazing success. The smile of Heaven seems to have fallen rather consistently on the fortunate little isle, though a patient Providence may yet call the "lords of human kind" to an unpleasant reckoning. Hu-man, earthly even, the triumph of England has been. And it is fully explained by the natural causes at work. An island conquered many times and always absorbing its conquerors; a surrounding sea that gave it isolation and at the same time contact with civilization, that provided protection while its people were weak and a highway of conquest when they grew strong; a constitution marked by continuity with the past and flexibility in the face of changing conditions; debate and friction always ending in compromise; liberty and security; despotism ever working out in a wider freedom; sound practical sense with little thought or theorizing; reforms but never a real revolution; wise conclusions reached from unsound premises by illogical steps,—such are a few of the many paradoxes which the author implies, but rarely elucidates. Naturally, the work leaves us with a feeling of incompleteness.

A writer with far less narrative skill, with less sense of proportion, less scholarship, could make this twice-told tale interesting. Really, M. Maurois deserves no special commendation, except, perhaps, for having avoided anything like egregious errors of fact or interpretation. The unknowing may, however, magnify his minor slips. We don't like his use of "Roman" for "Catholic," his easily misunderstood allusion to "Jesuit" con-

spiracies, his unwarranted severity toward Mary Stuart, his apparent insensibility to a great spiritual revival of the nineteenth century. Frankly, we are getting weary of past politics and past economies strutting the major rôles of history. R. Corrigan

FROM ROME TO DE VALERA

MY EUROPEAN DIARY. By Daniel A. Lord, S.J. Queen's

Work Press. \$2 WHEN Father Lord gets on a train and unlimbers his typewriter, the chances are that he will have added another to his list of nearly a hundred pamphlets before getting off. Selling into the millions, these pocket-size booklets are the by-products of his main task as editor of the Queen's Work and Sodality organizer. At least one of them is said to have been written in a row-boat. So when Father Lord took ship for Europe his friends expected a book. And they have it in a collection of the random notes he sent back to be mimeographed for his

friends and his syndicated column.

Professing to be neither a Halliburton, a Lowell Thomas, nor a Stevenson starting off with a donkey, Father Lord's observations are valuable as being those that would come within the purview of the average traveler. To the average reader, who may stand slightly in awe of globe-trotting Titans like Negley Farson or who is surfeited with the John Gunther type of inside story, this book is simply the impact of Italy, Austria, Paris, England, Ireland on an American mind singularly free from preconceptions. An example is the author's reaction to the Catholic Evidence Guild pitch in Hyde Park, which resulted in a feeling of desolation and perhaps confirmed his confidence in the methods of his Sodality apostolate among American youth. "It seemed a humiliating thing that we Catholics should have to be out there among forty or more speakers, talking Christ's truth in competition with freaks and fools and frauds and sincere ignoramuses."

High points of the journey were the audience with the Holy Father, his life at the Jesuit curia in Rome, also his impressions of the Father General, and the really important interview with de Valera, who voiced Ireland's philosophy of respect for the individual as against the inanimate State, which alone can solve the Fascist-Communist dilemma Father Lord found the rest of Europe embroiled in. ALERED BARRETT

TRIUMPH OF REASON OVER MECHANICAL RESPONSES

A HUMANE PSYCHOLOGY OF EDUCATION. By Jaime Castiello, S.J. Sheed and Ward. \$2.50

TO some readers Father Castiello's book will seem little short of a scandal. They will search in vain for the statistics and tables and other paraphernalia which the student has come to regard as the very roof of a textbook on education. There is no discussion of fatigue curves and not a single graph or chart appears in the pages. Another trait that distinguishes the present work from most current writings on educational psychology is the absence of subserviency to the pontifical assertions that emanate from Columbia University.

It is refreshing to find a textbook that regards man as more than a summation of physiological responses and that refuses to view the learning process as a mere conditioning of reflexes or the mechanical restraint of appetites and impulses. The author contends, very rightly, that education has a higher purpose than the acquisition of utilitarian skills. It must train the powers of the mind for abstract thinking and discipline the will so that it will strive for ideals and cherish principles. This viewpoint is reflected in the title of the book. The author is convinced that "a humane psychology, making man conscious of all that is specifically human in him, humanizes him, refines him, and facilitates the triumph of his reason over his animal drives by investing it with the organized power of thought, love and self control."

This is no new viewpoint to the Catholic educator but it will seem strange to many moderns; it will be damned

by some of them as medieval.

Father Castiello bases his conclusions on the scientific findings of psychology and he analyzes these findings with remarkable clarity. His genius for translating abstract concepts into concrete phraseology makes his

pages both informative and interesting.

It may seem ungracious adversely to criticize so timely a book. The following comments are suggested as possible improvements for a future edition rather than as a censure on this first one. The matter in the book could be better organized. The reader sometimes has the feeling that the volume is composed of individual essays rather than of a series of chapters that are unified by definite plan. The chapter on the cultural value of the classics is very well done, although it is necessarily sketchy and occasional statements in it would seem to require proof. At times the author flatters the average man's stock of information—the ordinary reader, for instance, can scarcely be trusted fully to understand the casual references to the nature and the operations of the unconscious mind. An old-world savor occasionally appears as, for example, when the author speaks of the "apperceptive mass." The term and the notion it expresses are rather passé in America. The printer's devil must have abstracted a digit or two from page 40 where we read that no psychologist is solicitous whether a boy has an I.Q. of 20 or 22 since both numbers signify a very good intelligence.

It is to be hoped that Father Castiello will make other

contributions to the literature of psychology. Books like A Humane Psychology of Education are helpful to the Catholic educators and enlightening to the non-Catholic.

RAPHAEL C. McCARTHY

OUR EMPIRE IN THE PACIFIC

ROAMING IN HAWAII. By Harry Franck. Frederick A.

THERE are 350 meaty pages of facts and observations about the eight islands of Hawaii in this book. A professional traveler, the author sees with a practical eye the curious, interesting and instructive things that ordinary tourists miss. And his skillful pen describes those things in an interesting and instructive way.

It irks Mr. Franck to think that most tourists identify the charms of Hawaii with the beach at Waikiki and with naked natives diving for coins tossed by leibedecked visitors. Hawaii offers a great deal more. And so the author writes of pleasant days spent in climbing volcanoes, visiting cattle ranches, inspecting pineapple plantations and, in general, in wandering off the beaten track in quest of adventures and a glimpse of real native life.

One can learn a lot about Hawaii from this book. Probably nothing worthwhile is overlooked. But somehow, people don't seem to interest Mr. Franck in any way different from pineapples and sugar cane. Both are interesting from his professional point of view. And the size and color and number of both are recorded with

equal accuracy and enthusiasm.

For example, when the author visits Molokai, he sees deformities and disinfectants. He notices that lepers marry and keep cows. He mentions the presence there of Sisters and doctors and coffins and up-to-date laundry machinery. The heroism and devotion of a life dedicated to the service of these afflicted men and women never seem to occur to him as things worth knowing or telling. He attended the funeral service in the Honolulu Cathedral in Father Damien's honor just before his remains were transferred to Belgium. Nothing about the martyr priest impressed him, save that some people still contend in Hawaii "that Father Damien's private life among the lepers was not always strictly in keeping with his priestly vows."

ROBERT A. HEWITT, S.J.

STURDY MEN OF THE ARANS

HERO BREED. By Pat Mullen. Robert M. McBride and

Co. \$2.50

THIS book is almost the exact opposite of that type of novel which more often than not deals so confusedly with the psychological complexities of worthless characters. The people who live in its pages are not subtle, but there is a simple nobility about them. They are primarily men of action constantly about them. They are primarily men of action constantly at war with the sea, the wind and the sky. And because they are not subtle, they are as strong in their own qualities of loyalty, courage, and physical strength as the wild storm winds which sweep their island home.

Specifically the book deals with Hugh O'Donnell, whose father has for years made a living smuggling poteen. When the elder O'Donnell is drowned in a fierce storm, Hugh takes his place, and he and his uncle continue their business despite the efforts of the coast-guards to prevent them. On a trip to Aran, Hugh decides to make his living in some other way, and brings his mother and uncle to live on the island, where in a few years he becomes famous for his strength and courage. Here, too, he falls in love with a girl named Orla.

Civilization, in the form of steamers, begins to make inroads on the fishing and carrying trades of the islanders. Hugh gets work on one of the big boats, and leaves home for several years. Meanwhile, the men of Aran discover that mackerel fishing can be done easily from small boats, and with the aid of their priest, another chance for making a fair livelihood is offered to them. Hugh returns home and after some rivalry between him and a young doctor finally wins Orla's hand.

All this is told in a simple style, and occasionally in certain episodes with great power of description. The book never lags, for even in its quieter moments the author adds to the authentic quality of his novel with quaintly Irish, colorful phrases. PAUL J. HAAS

A GLANCE AT THE EDITOR'S BOOKCASE

MAJOR DAVIOT was an officer and a gentleman. He was also accused of cheating at cards, and that too in England, where all three are taken seriously. That is what Action for Slander by Mary Borden (Harper. \$2.50) is about. And when you have read the mysteries of a poker game discussed in court between a pompous King's Counsel and an equally pompous English judge, you will agree that here is Mary Borden at her best. The same might be said for Martha Ostenso in The Stone Field (Dodd, Mead. \$2.50), a beautifully written

story of the gradual decline of an aristocratic pioneer family in the Middle West. Miss Ostenso's literary atmosphere is always authentic, and in this work she comes very close to the great American novel. The Affair of the Scarlet Crab (Dodd, Mead. \$2) by Clifford Knight won the \$2,000 mystery story prize. It is a yarn concerning the mysterious deaths of three persons who sailed from California on a scientific expedition. The plot is anemic, but you forget that because the tale is so well told. What is described as a realistic novel of American university life is narrated by Mary Jane Ward in *The Tree Has Roots* (Dutton. \$2.50). The theme is not new, but this time it centers around the workers and kitchen staff; faculty and students play but a minor part. Let Me Die Tuesday is Helen Topping Miller's novel of sophisticated life as it is lived by the well-to-do in Florida. So love and luxury figure prominently in the story, which is told with sparkle by a writer who has a grip on her characters. (Appleton-Century. \$2). Clifford Gessler's Road My Body Goes (Reynal & Hitchcock. \$3.50) might be a novel, but isn't. It is the account of months spent amongst a small and primitive Polynesian tribe on a tiny South Sea island. As travel, ethnology, or even entertainment, the book is of absorbing in-terest; sincere in its relation of facts, and artistically beautiful in its descriptions. But to more prosaic mat-ters. Here is the Social Work Year Book 1937 (Russell Sage Foundation. \$4), which goes minutely into a description of organized activities in social work and in related fields. The list of contributors is imposing, and Catholic social work and workers are not overlooked. The bibliographies are extremely useful and the classifled list of welfare agencies is valuable beyond words. A Foreigner Looks at the TVA, by Odette Keun (Longmans, Green. \$1.25) is a study of the power question by a distinguished French writer who has watched social experiments in Russia and Europe. The book is of prime importance to American readers, particularly if they realize the true significance of soil erosion and flood control. And having digested Madame Keun's book, it seems appropriate to turn to Rights of Americans Under the Constitution of Our Federal Republic, by William H. Murray, former Governor of Oklahoma (Boston: Meador Pub. Co. \$2). The title is self-explanatory; a wealth of information is imparted in great clarity of language. Buy it. Contrariwise, it costs nothing to secure a copy of One Hundred Years of Publishing, which Little, Brown & Company, of Boston, offer free of charge, to tell the interested public the story of their publishing house from 1837 to 1937. It is handsomely printed and illustrated, and does great credit to its publishers. The Second Seventy, by Lyman P. Powell (Macrae Smith. \$1.50), is a sort of literary monkey-gland for youngish people hovering around the seventies. There are photographs adorning the text, which suggest that Dr. Pitkin might feel obliged to put the age at which life begins some three decades later. Felix E. Schelling is author of Shakespeare Biography (University of Pennsylvania Press. \$1.50), a slim but very informative volume, that touches on many of the matters at dispute regarding Shakespeare. Dr. Schelling's collection of critical essays is scholarly-that goes without saying. Moreover, they are witty, and the wealth of learning underlying them is adroitly decked in great felicity of expression. A very worth while selection of apologetic and doctrinal passages from the many works of Newman is the substance of *The Newman Book* of Religion (Newman Book Shop. \$1.25). Father A. Ambruzzi, S.J., is the compiler, and the value of his selections is enhanced by the admirable index. Beardless Councillors, by Cecily Hallack (Sands of London. 3s. 6d.) is the third edition of this collection of Catholic short stories about the young or the wise, or both. And if you like modern Chinese short stories, there is Living China, compiled by Edgar Snow (Reynal & Hitchcock. \$2.50). The writers represent the leftist school in Chinese literature, which is perhaps best explained by Nym Wales' essay on the modern Chinese literary movement. There is a fine bibliography which adds materially to the value of the book.

AS I write this column, the annual number of the Art News reaches my desk, and it can be most heartily recommended to any one interested in this field of activity. It is a beautifully printed volume of 180 pages. Copies may be procured from one's newsdealer or certain selected bookstores for the very reasonable price of \$2.00 —as long as copies are available. This year's issue is handsomer than anything which the *Art News* has produced for some time. It contains eleven color plates reproducing paintings dating from the fourteenth century to the present time. There are three particularly good reproductions of Italian primitives in the Maitland F. Griggs collection, all religious subjects. This truly fine collection is also represented by a very large number of reproductions in black and white. There is an excellent article by Marcel Aubert on fourteenth and fifteenth century French sculpture, of which a very large part is dedicated to Catholic subjects. There is an article devoted to paintings by Renoir in this country, and a very handsome portfolio of reproductions from the Mellon collection. In addition to this we find material concerned with antique furniture, Chinese paintings, contemporary American paintings. Altogether this year's Art News

annual is of exceptional interest.

At the Museum of Modern Art there are currently being exhibited a fine collection of reproductions of prehistoric rock pictures from Europe and Africa. All these are made from drawings in the possession of the Research Institute for the Morphology of Civilization established in Frankfort-on-Main by Professor Leo Frobenius. Professor Frobenius is one of the world's leading scholars on this subject, and contributes a preface to the catalogue prepared by the Museum. Never in this country has so considerable a collection of facsimiles of prehistoric rock paintings been exhibited; and it will be a revelation to many of the extraordinary artistic facility gained by our far distant forebears. The rock paintings of Altamira in Spain are known to many; those of the Scandinavian countries, of northern Italy and of Africa are far less familiar. The large panel representing myriads of human figures, animals and tree roots from the Mtoko Cave, Southern Rhodesia, is a remarkable example of achievement, but there are many others only less notable because of their smaller size or scope. Some of the large engraved animals from the Sahara Atlas, Northern Africa, are of extraordinary vitality and effective economy of means. In many cases, where the polychroming remains fresh, there is great beauty of color. Dr. Frobenius' conviction is that most of these paintings had either a magical or religious (mythological) purpose. It seems very likely, judging by the contemporary practice of certain African tribes, that the animal pictures were largely made to bring luck to the hunter-artist. Whatever their meaning or purpose, these early artistic efforts of mankind will amply repay a visit to the Museum of Modern Art.

By the time this issue of AMERICA reaches its readers, the Genevieve Garvan Brady collection will have been shown to the public and sold at auction. The objects of art collected by Mr. and Mrs. Brady and housed at their country home, Inisfada, Manhasset, Long Island, is without question one of the more notable groups of furniture, tapestries, rugs, etc., in this country, and in view of Mrs. Brady's great benefactions to every excel-lent Catholic cause, it seems only right that some notice be given to the dispersal of her collection in the next issue of this publication. It is therefore my intention to devote the next column on art not only to a dicussion of Mrs. Brady's collection at present being sold, but also to a description of the country house which she has so generously given to the Society of Jesus for use as HARRY LORIN BINSSE a scholasticate.

EVENTS

CAPTAINS COURAGEOUS. A splendid, sea-blown adventure, this film based on the familiar Kipling novel will not fail to please a wide range of tastes. It has been cast with distinction, photographed with startling dramatic effect and provided with a descriptive musical score, which succeeds in intensifying its shifting moods rather than distracting the attention from them. The plot carries a spoiled child, who has been pampered by an indulgent father, through an accident at sea and into the homely atmosphere of the Gloucester fishermen. When the boy falls off an ocean liner, he is picked up by a small boat and begins a lengthy stay with the rough, simple men who ply the Newfoundland Banks in quest of a hard living. Their daily example cracks his shell and transforms him into a manly, wholly sympathetic youth. The picture has been directed with simple vigor, highlighting the casual sacrifices and the heroic commonplaces of the fisherman's life. Freddie Bartholomew gives a pleasing performance in the juvenile role and Spencer Tracy is, as usual, intuitively fine. The production is on the epic side and done with an excellence and wholesomeness which recommend it highly to the family trade. (MGM)

NIGHT MUST FALL. Murder pictures, of late, have begun to show a psychopathic taint. Close on the heels of the late Frank Vosper's amorous, homicidal Stranger comes Danny, the Epping terror and whilom bellboy at a local inn. He has a way with women, fascinating though rather violent, and when his tangled romances lead him to murder, Danny proceeds to make himself secure in the home of a kindly old lady and to captivate her niece, making plans the while to despatch them both at his earliest opportunity. The niece is at once attracted and repelled by the egotistical, insolent bootblack but is moved to shield him when the body of his victim is discovered. Danny manages finally to kill his invalid benefactress and is only prevented from completing his design by the arrival of the prosaic family lawyer on the scene. There is a suggested gruesomeness about the film which conspires to an impression of refined terror. Its direction is marked by keen suspense and a shrewd contrasting of the normal with the abnormal and frightening. Robert Montgomery's Danny is an excellent case study, composed of quirks and sensitive shadings. Rosalind Russel and Dame May Whitty contribute sterling support. Owing to the unsavory exploits of the bellboy, the film is recommended only to adults, and, of them, the sternest. (MGM)

FRAME-UP. Paul Kelly may be seen in another of his hard-boiled and honest-as-the-day detective roles, but whether to his advantage will depend on your enthusiasm for the romantic, inside glimpses of the law at work which this type of picture affords. Mr. Kelly is policing the race track on this occasion and uncovers the usual fixed horse race. He deserves better than the almost imperceptible support given him by cast and plot. It's a family attraction. (Columbia)

THE GREAT HOSPITAL MYSTERY. Murder is done in an urban hospital in order to complicate the plot of this faintly humorous, faintly mysterious thriller. In order to escape a pursuing gang against which he is about to testify, a young man has himself placed on the hospital death list by manipulating a corpse. The nurse and interne who assist the scheme are forthwith embroiled in difficulties which only the efficient and elderly head nurse can dispel. Jane Darwell and Sig Rumann carry the burden of the acting. It may provide a few chills for the family if seen in the proper mood. (Twentieth Century-Fox)

THE straining of youth for new and untried paths continued. . . . A six-year-old New York Samson, to show his mother how strong he was, lifted himself by one hand on the lever of a fire box. His exhibition attracted fire engines, police chariots. Policeman told him to cut out the strong-man stuff. . . . An eighteen-month-old Wisconsin baby, playing with dad, hit papa on the head with a meat hammer. Doctors stitched dad's scalp. The meat hammer will be kept hidden until baby grows up. ... Rumors churned the market to the effect that foreign antiques would be taken off the free-entry list. Officials reported seventy-five per cent of all antiques imported into this country were "fakes." A tariff wall against antiques made in Europe would educate Americans to buy antiques made in America, antique-makers felt. . . . The kindness-to-animals spirit appeared to be spreading everywhere. An Alphonse-Gaston episode between a pup and an engine furnished drama. Touched by the sight of the pup on the middle of a trestle, the engineer backed his train, so the canine could get off. The beast turned, ran off the trestle's other end. . . . Men toiled six hours in New York to rescue a small kitten from a ventilating shaft. . . . For slapping his horse rather rudely a driver was fined. . . . Belief that the human race is toughening appeared confirmed. A youth, hit by a subway train, came to, walked home, ate crackers and milk, retired, had a good night's sleep. . . . Tricky memories almost caused faux pas. A Chicago Negro, applying at the Marriage License Bureau, was asked his flancee's name. "Ain't that queer," he hesitated. "She's lived upstairs of me for eight years and I can't remember. I'll go ask her her name."... Metamorphosis was upsetting social scenes. The old spectacle of telegraph boys delivering telegrams seemed flang out. Investigation showed that the boys, in constantly increasing numbers, are being employed to throw rice at weddings, to weep at funerals, to feed pigeons, to take children to theatres, to climb trees after cats. Some are still used for telegrams, it was revealed. . . .

Science continued penetrating into the unknown. . . . A professor, concluding his long research, revealed the beard moves in cycles, predicted the early reappearance of whiskers on the American chin. During the bearded age about to break over the country, members of the House of David will shave, informed sources felt. . . . Man's long, heart-rending struggle against baldness seemed on the eve of final triumph. A new surgical operation which will prevent this social malady was announced. . . . Vagaries were glimpsed. . . . Because her husband made faces at their two-year-old daughter, a Chicago woman obtained a divorce. . . . A Massachusetts pedestrian, who collided with another citizen on the sidewalk, was arrested for drunken walking. . . . Between haircuts and shaves, a Japanese barber peered into the heavens, discovered a new star. A gold trophy from Harvard University is on the way to the barbershop in Japan. . . . King Yeta III of Barotseland, in Britain's South Africa, arrived in London for the coronation, carrying an ivory-handled fly switch. He uses the switch instead of screens. He applied to the British Government for a submarine to torpedo crocodiles in his homeland.

A nation-wide study obtained the views of thousands of children on "the ideal parent." The desire of many boys was "to go fishing with dad." A ten-year-old wrote: "I never expect to be a father, but if I am, I'll never kick my boy's little dog." The survey seemed to show that step-parents were quite popular. The "ideal parent" should not walk into a room in his stocking feet when his little child is entertaining visitors. He should put his shoes on, but not kick the boy's dog.

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J. LaFARGE, S.J. IN AMERICA APRIL 10, 1937

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